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THE

JĀTAKA

TOGETHER WITH ITS COMMENTARY

BEING

TALES OF THE ANTERIOR BIRTHS

OF

GOTAMA BUDDHA.

FOR THE FIRST TIME EDITED IN THE ORIGINAL PALJ

BY

V. FAUSBØLL.

VOL. VII.

(POSTSCRIPTUM AND INDEX.)

Published for the Pali Text Society
by
LUZAC AND COMPANY, LTD.
46 GREAT RUSSELL STREET, LONDON, W.C.1
1964

INDEX TO THE JATAKA

AND ITS COMMENTARY,

CONTAINING

A COMPLETE INDEX OF PROPER NAMES AND TITLES, TOGETHER WITH
A LIST OF THE INTRODUCTORY GATHAS AND AN INDEX
OF PARALLEL VERSES.

ву

DINES ANDERSEN,

Published for the Pali Text Society
by
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46 GREAT RUSSELL STREET, LONDON, W.C.1

1964

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ALBRECHT WEBER

WHO FOR MORE THAN A GENERATION HAS BEEN

AN ILLUSTRIOUS LEADER

OF

THE STUDY OF INDIAN LANGUAGES AND LITERATURE

THIS VOLUME IS MOST RESPECTFULLY DEDICATED

BY

V. FAUSBØLL AND D. ANDERSEN.

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POSTSCRIPTIIM

Born in a country parsonage I, until my twelfth year associated much with peasants, and listened with attentive interest to their legends and stories. Amongst these there were two especially which made a strong impression upon my childish mind:

One was the legend of the sunken church lying at the bottom of the lake where it might be seen deep down in the water when it was clear and calm, and whose bells might still be heard ringing in the stillness of the evening; the other was the story of the treasure-seeker who at sunset, in perfect silence, without uttering a word, sought to bring the long burried treasure up to the surface.

I also laboured and strove for years digging silently, until I could bring the treasure forth to the light of day. Here, we have it! But it has long lain hidden and may require a little furbishing in coming times, before it can shine in all its glory.

What induced me with eagerness to begin to work at the Jātaka Book was particularly three utterances I met with: The first I found in Spence Hardy's Manual of Budhism. p. 1, viz. "The Singhalese will listen the night through to recitations from this work without any apparent weariness, and a great number of the Jātakas are familiar even to the women". The second I read in Clough's Singhalese Dictionary under the word Jātaka-Jataka VII—1*

pota where it says: "this book is so sacred amongst the Buddhists that they will offer to it and worship it". And the third I noticed in the Ceylon Friend 1837 where it says: "The more I think of Buddha, the more I love him". When we have read the Jātaka through no one will wonder at these sentiments.

In 1849 I had already commenced transcribing parts of the Jātaka, but I did not seriously take it up until I had finished my edition of the Dhammapada in 1855. The further I got into the book, the clearer I saw its importance, not only in a linguistic sense but also from a culture-historical point of view, and in order to awaken interest for it in the literary world I began publishing specimens of it in 1861. Professor Westergaard was not at first in favour of a complete edition, he would have preferred an analysis only. Perhaps he thought the undertaking beyond my abilities. Later on he altered his opinion and supported the work. It was however principally the encouragement I, from the very beginning, received from Professor A. Weber that kept up my courage. And when material failed me. it was especially the Rev. Subhūti's untiring perseverance in sending me a paper transcript in parts, and Colonel Duncan's splendid present of a complete Burmese copy of the Jātaka (at the instigation of Missionary C. H. Chard) that made it possible for me to finish my undertaking.

I now trust that the fact will not be overlooked, that I have had but little material to work from, also that when I began the study of Pāli, the language was nearly uncultivated. I therefore venture to hope for a mild criticism of this my work.

1. As is well known, a "Jātaka" in the Jātaka Atthavannanā consists of four parts, viz. (see Jāt. I 186/12) a) a Paccuppanna-vatthu, an incident from the time of the Gotama Buddha, that frames, as it were, and gives rise to Gotama Buddha telling an event of olden times, b) an Atīta-

vatth u which latter has originally been in verse, but afterwards been retold by G. B. partly in prose and partly in verse, with moral teaching in view. c) (J. I $\frac{4\cdot 1}{1}$) a Veyyākaraṇa or Commentary which elucidates both the tale and certain words in the metrical pieces, and ultimately d) a Samodhāna, a winding up of the story. The two last belong properly to the Paccuppannavatthu.

In the Paccuppannavatthu a number of books are quoted appertaining to the Tipiṭaka, it consequently belongs to the period following the Buddhistic canon's genesis, and is therefore doubtless an utterance of clerical tradition. The P. V. ends in J. 1—13 with "pākaṭam akāsi", but in all the others with "atītam āhari" (cfr. I. $\frac{1.54}{16}$). That the Nidānakathā is a part of the P. V., we must conclude, as it appears, from $1 \frac{1.37}{16}$, and that the P. V. belongs to the Aṭṭhakathā (i. e. the Jātakaṭṭhakatthā I $\frac{62}{20}$) may be seen from the postscript of J. 77 which runs as follows:

"Parinibbute pana Bhagavati usabhā-rukkhādīni tīņi padāni Aṭṭhakatham āropetvā lābūnîti ādīni pañca (for pañca read ca) padāni ekam gātham katvā Ekanipātapālim āropesun ti", i. e.

"When Bhagavat was dead the Council-holders put the three padas usabhā-rukkhā etc. into the Aṭṭhakathā (see p. 336), and made lāpūni and the other padas into one gāthā and put it into the verses (Pāli) of the Ekanipāta.

So the Aṭṭhakathā and its translation into Pāli (Jātakassa Atthavaṇṇanā) begin with: Sā panâyam Jātakassa Atthavaṇṇanā, see vol. I p. 2.

As a contrast to Atthakathā, Pāli is often mentioned by which is understood the verses both in the present Jātaka and in the Singhalese Atthakathā on which it is founded. Thus when it is said in J. I $\frac{48.0}{28}$: pāliyam pana phalam pāpetîti likhanti tam vyañjanam Atthakathāya n' atthi, we must by this understand "in the verses (pāli) of the Atthakathā", likewise in II $\frac{241}{17}$ $\frac{290}{4}$. VI $\frac{86}{26}$ $\frac{279}{29}$; sometimes Potthakā (IV $\frac{223}{22}$ V $\frac{95}{6}$) and Pālipotthakā (VI $\frac{543}{27}$) are used, as it seems, with the same meaning as Pāli.

In the Atītavatthu we have the oldest element of the Jātaka. The tale of the A. V. is founded on an ancient story, originally composed in verse, from which Gotama Buddha quotes sometimes single verses sometimes more. We have here an entire parallel to many of the Icelandic Saga-works which are also built up on the old lays of the Bards. That G. B himself is not the author of these werses, is most clearly seen from the later Jātakas, the verses of which in many places say the same as has just been told in prose. It would indeed be ridiculous to suppose that G. B. should have exerted himself to express in poetry and even in old language what he had just said in prose. No, he only affirms what he has said in prose by quotations from the poem on which his tale is founded. In many instances he does not even convert the old song into prose, but lets the tale go on in the very words of the song, only now and then putting in some explanatory remarks, see f. ex. II $\frac{367}{2\cdot10}$, III.839, IV,504, V.514; VI $\frac{188}{19.29}$; 220,28-221,19: 485,19-12; 513,17-26; 548,1-10. 557,2-8 etc. Compare this with what I have said in my edition of the Sutta-Nipāta p. VII-VIII. It is also worth noticing certain recurring phrases which seem to point to our having here before us fragments of old popular epic poetry, f. ex. kacci vo kusalam VI $\frac{5.84}{11}$ $\frac{5.32}{14}$ cfr. Mahābhārata (Calcutta edition) XII,13727; see further VI $^{25}_{11}$ foll. $^{43}_{13}$ $^{46}_{22}$ $^{54}_{27}$ $\frac{508}{3}$, V $\frac{258}{28}$ $\frac{323}{16}$ VI $\frac{23}{3}$.

That the Atītavatthu is the oldest part of the Jātaka may be clearly seen from the language of the Pāli Verses, as in these we find many peculiarities, especially old forms which do not occur in the prosaic Pāli, and some of which point to the north-west of India, they being found in the Vedas. A few of them are due to the metre. I shall make a note of he following:

1. A vowel may be made long, f. ex. āraho VI $\frac{164}{17}$ $\frac{180}{13}$, anūdake VI $\frac{189}{11}$, khaṇāsi IV $\frac{40}{10}$, setī III $\frac{103}{1}$ $\frac{347}{15}$, satām iva III $\frac{357}{18}$, ivā III $\frac{530}{12}$, or short: attanam III $\frac{442}{6}$, pāsamha IV $\frac{419}{21}$, akataññuna dubbhinā IV $\frac{41}{28}$, vijanahi VI $\frac{100}{4}$, disva III $\frac{296}{27}$ $\frac{460}{27}$, pasavetva VI $\frac{111}{15}$, and a half-vowel may be

- dissolved: tvam becomes tuvam IV $\frac{4.8}{5}$, datthu = S. dṛṣṭvā V $\frac{24.9}{7}$ cfr. IV $\frac{10.2}{6}$; e becomes y: ky-āham ke aham III $\frac{20.6}{21}$ and o v or uv: sv-āyam so ayam V $\frac{34.0}{6}$, kuvidha ko idha V $\frac{23.7}{23}$.
- 2. A consonant may be omitted: jaggato for jagganto III $\frac{450}{10}$, dakkhisāma for -issāma III $\frac{90}{7}$, dukham for dukkham II $\frac{228}{12}$, or inserted: Añjanamvanam III $\frac{372}{5}$, varamdhanena VI $\frac{278}{4}$, also in the sandhi-combination, f. ex. ya-d-esamāna IV $\frac{347}{13}$, sattiyā-m-api IV $\frac{416}{26}$, . . . kinna-m-antare for . . kinnā III $\frac{529}{11}$, VI $\frac{248}{18}$, na-y-ime IV $\frac{252}{10}$, VI $\frac{63}{18}$ pāṇa-r-iv' ettha rakhitā for pāṇā III $\frac{530}{9}$, jīva-r-eva for jīvo III $\frac{464}{17}$, jalanta-r-iva for jalantam V $\frac{322}{2}$ yay-ime VI $\frac{106}{26.33}$.
- 3. Anusvāra may be dropped: mayha for mayham $V = \frac{2.5}{4 \cdot 6}$, corāna for corānam $I = \frac{1.66}{9}$, together with the preceding a: kākān' asmāka ñātinam $I = \frac{1.66}{11}$, yes' āyam $IV = \frac{4.53}{17}$, mayh' etam $V = \frac{9.40}{17}$.
- 4. In the declension of words I mention: kutthum va III $\frac{114}{6}$, sūcim III $\frac{284}{1}$ cfr. Dhammapada p. 287, māyā māyāya VI $\frac{210}{24}$, pitus satam III $\frac{484}{24}$, mātuc ca IV $\frac{451}{21}$, bhattur atthe II $\frac{368}{15}$, Bārāṇassam for Bārānasiyam II $\frac{435}{14}$ V $\frac{68}{28}$, rukkhāse III $\frac{369}{19}$, dhanuggahāse V $\frac{486}{20}$; padasā, balasā, kāmasā etc. III $\frac{407}{19}$, II $\frac{60}{9}$, VI $\frac{169}{14}$, are I suppose adverbial forms originating in the Sanskritic-ças. Tvammātarā te mātarā IV $\frac{48}{19}$.
- 5. In the conjugation: ñāmi jānāmi VI $\frac{a2}{28}$, pūrenti pūriyanti V $\frac{450}{10}$, samsaram for samsarantā I $\frac{44}{252}$, gantā for gantāro V $\frac{270}{12}$, bhātha for bhāyatha I $\frac{26}{24}$, hanchati IV $\frac{102}{9}$, ganchisi, V $\frac{183}{27}$, VI $\frac{62}{11}$, āganchum IV $\frac{451}{19}$, jānitaye IV $\frac{463}{9}$, jagghitāye III $\frac{226}{10}$, pucchitāye V $\frac{137}{6}$, khāditāye V $\frac{33}{7}$, kātave V $\frac{318}{17}$, padātave I $\frac{190}{3}$, nidhetave III $\frac{17}{6}$, gantave IV $\frac{222}{1}$, pamuttave IV $\frac{337}{21}$, padahitvāna I $\frac{16}{2}$, hātūna IV $\frac{280}{17}$, paribhunjiyāna V $\frac{505}{26}$, anumodiyānam anumoditvā V $\frac{143}{15}$, adhiyānam V $\frac{451}{9}$.
- 6. Na-kāro upamāne, na as, like V $\frac{341}{19}$. A as affirmative particle: ahāpita hāpita V $\frac{159}{15}$, adūsema dussit' amha

VI $\frac{143}{2}$, cfr. S. B. E. X, S. N. XI: apucchasi; accasara = atisara IV $\frac{6}{12}$, vyavajanti V $\frac{82}{3}$.

That the Atītavatthu contains the oldest part of the book, is also clear when we look at the scenes of the tales.

In the Atitavatthu-tales the scene is laid:

428 times in Kāsiraṭṭha (Bārāṇasī)

- 25 in Gandhārarattha (Takkasilā)
 - 9 in Kururaṭṭha (Kampilla, Indapattanagara, Uttarapañcālanagara)
 - 7 in Magadharattha (Rājagaha)
 - 3 in Sivirattha (Aritthapuranagara, Jetuttaranagara)
 - 3 in Kosalarattha (Sāvatthī, Sākala)

twice in Bharurattha

twice in Kālingarattha (Dantapuranagara)

twice in Vamsarattha (Kosambī)

once in Sovīrarattha (Roruvanagara)

once in Mahimsakarattha (Sakulanagara)

once in Mallarattha (Kusāvatī)

once in Serivarattha

once in Tambapannidīpa

once in Avantirațtha (Ujjenī)

once in Videharațțha (Mithilā)

once in Uttarāpatha

once in Himavanta (Chaddantadaha)

once in Kampillaraṭṭha (Uttarapañcālanagara) cfr. Kururaṭṭha supra.

In the Paccuppannavatthu-tales the scene is laid:

428 times in the Kosala-

58 - in the Magadha-

4 — in the Sākiya-

3 — in the Vamsa-

twice in the Licchavi

twice in the Malla-

once in the Sumbha-

once in the Bhagga-

in the A. V. twice

once in the Kāsionce in the Koliyaonce in the Videha-

In these two lists the following names are in common: Kāsirattha occurs as the scene of the tale in the P. V. once in the A. V. 428 times in the P. V. 58 Magadhain the A. V. 7 Videhain the P. V once in the A. V. once in the P. V. twice Mallain the A. V. once in the P. V. 428 times Kosalain the A. V. 3 times in the P. V. 3 times Vamsa-

But the following are only to be found in the P. V.:

Licchavī twice
Sākiya- 4 times
Sumbha- once
Bhagga- once

once

Koliya-

and the following only in the A. V.:

Gandhāra-25 times Kuru-9 times Sivi-3 times Sovīraonce Mahimsakaonce Serivaonce Bharutwice Tambapannidīpa once twice Kālinga-Avantionce Uttarāpatha once Himavanta once That is to say: The tales of the Atītavatthu play mostly in the northern and western part of India, and the tales of the Paccuppannavatthu principally in the eastern India. In other words: the Atītavatthu is the oldest element of the Jātaka. This seems especially to be evident from the tales in which the Takkasilā is mentioned as a University-town to which young men resorted from Bārāṇasī and other easterly cities to study the three Vedas and acquire every sort of accomplishment under the guidance of a renowned master. (See the Index under Takkasilā).

The Paccuppannavatthu and the Atītavatthu together with the Veyyākaraṇa and the Samodhāna then make up the Jātaka-Aṭṭhakathā (I $\frac{6}{20}$) that was translated into Singhalese with the exception of the verses which were left in the original Pāli; and this Singhalese Jātaka-Aṭṭhakathā has later been re-translated into Pāli under the name of Jātakassa Atthavaṇṇanā or Jātakass' Atthavaṇṇanā (see I $\frac{1}{20}$ $\frac{2}{1}$, VI $\frac{504}{2}$, V $\frac{414}{4}$) which is the Jātaka that now lies before us and begins at page 2 of the first volume.

That the prosaic part of the Atītavathu belongs to the old Jātaka is quite clear from the fact that the verses would be thoroughly unintelligible without it.

It may be doubted whether the Introductory Verses at p. 1, although they are to be found both in C and B, originally belong to the Jātakassa Atthavaṇṇanā, as they do not appear in S which has quite a different Introduction (see vol. IV) and only agrees with C and B from the beginning of p. 2: Sā panâyam Jātakassa Atthavaṇṇanā. If we suppose that they are part of the J. A. then the author of it has been called upon by three persons viz. Atthadassin, Buddhamitta and Buddhadeva to write it.

II. But who is the Author? To be sure, we are told by the writer of the Gantha-Vamsa (see Journal of the P. T. Soc. 1886 p. 59) that Buddhaghosa is the author, but on this you can scarcely rely. It is certain that Buddhaghosa has written Visuddhimagga, Sumangalavilāsinī, Papancasūdanī, Sā-

ratthappakāsinī, Manorathapūraņī and Samantapāsādikā, for this clearly appears from the Introductory Verses to these commentaries, but that he, besides these voluminous works, should have written sīx others equally large whose author he is supposed to be, is very incredible, especially if he only stayed three years in Ceylon, and was not barely a translator, but an independent writer.

Further, it is not granted either, that the Buddhamitta who is spoken of in the Introductory Verses of the Jātaka-Atthavaṇṇanā, is the same with the one that is mentioned in the Samantapāsādikā and the Papaūcasūdanī, this one being more likely to be identical with the Buddhamitta that, according to Vasilief's Bouddhisme p. 218 lived "vers la neuf-centième année après la mort de Bouddha" and consequently was a contemporary of Buddhaghosa. This last mentioned Buddhamitta, further, may be the same with the one who is mentioned as having, in the time of Kumāragupta. Samvat 126 erected a Statue of Buddha. (Cfr. Westergaard's Indiske Kejserhuse p. 108, and A. Cunningham's Archæol. Survey of India X p. 7).

III. That the original Pāli Aṭṭhakathā (see Index)

— Jātaka-Aṭṭhakathā (I see 20) which was translated into Singhalese, already has existed as a Book at the time when the Sañgītikārakas made the above-mentioned transposition (see supra p. III) seems evident.

IV. The now existing Jātakassa Atthavaṇṇanā presents itself partly as a recast of the Jātaka-Aṭṭhakathā, an earlier arrangement of the stuff being kept formally but having in reality been altered, while several, formerly independent, Jātakas have been incorporated in others. We find namely that 12 (110. 111. 112. 170. 192. 350. 364. 452. 471. 500. 508. 517.) from their original place have been transferred to 546 Mahā-Ummagga-, 2 (341. 464) to 536 Kuṇāla-, 1 (441) to 546 Vidhura-, and 1 (470) to 535 Sudhābhojana-; consequently, when we subtract these 16 from the current statement of 550, we only get 534, but formally there are 547 according to the older redaction. In this both C and B agree. It would be of interest to learn what position the Siamese Jātaka holds in regard to

C and B, if, on the whole, a complete copy nowadays exists in Siam.

V. The Buddhist Canon is mentioned in the Jātaka under three names: Tīṇi Piṭakāni, Piṭakattaya and Tepiṭaka Buddhavacana (see for these names the Index).

And if we can depend upon the statement in J. II $\frac{259}{15}$ of the following import:

"Tadā kira pañcasatā brāhmaņā tinņam vedānam pāragū sāsane pubbajitvā Tīņi Piţakāni uggaņhitvā mānamadamattā hutvā 'Sammāsambuddho pi Tīņ' eva Piṭakāni jānāti, mayam pi tāni jānāma, evam sante kim tassa amhehi nānākaraṇan' ti Buddhupatthānam na gacchanti i. e.

"At that time five hundred Brāhmanas who where perfect in the three Vedas, and had embraced the doctrine (of the Buddha) and acquired the three Pitakas, were seized with the madness of pride and said: "Sammāsambuddha, to be sure. knows the three Piṭakas, but we too know them, in what then consists the difference between him and us", so thinking they do not go and serve Buddha,

then the Tipitaka must have existed at the time of Gotama Buddha, and G. B. would consequently, like his antagonist Devadatta (II 48 a), have been Tipitaka-dhara, one who knows the three Pitakas. Compare with this J. I 110, II 246: "āvuso Devadatta, Sammāsambuddho tuyham ācariyo, tvam S-sambuddham nissāya Tīni Pitakāni ugganhi"; and the beginning of the Commentary to Dhammapada vv. 19-20: Bahum pi ce ti. Imam dhammadesanam Satthā Jetavane viharanto dve sahāyake ārabbha kathesi. Sāvatthivāsino hi dve kulaputtā nam sahāya (pahāya?) vihāram gantvā Satthu dhammadesanam sutvā kāme pahāya sāsane uram datvā pabbajitā pañcavassāni ācariyaupajjhāyānam santike vasitvā Satthāram upasamkamitvā sāsane dhuram pucchitvā vipassanādhuran ca ganthadhuran ca vitthārato sutvā eko tāva "aham bhante mahallakakāle pabbajito na sakkhissāmi ganthadhuram pūretum vipassanādhuram pana pūressāmîti" yāva ārahattā vipassanam kathāpetvā ghatento vāyamanto saha patisambhidāhi arahattam pāpuņi, itaro "aham

ganthadhuram pūressāmîti" anukkamena Tepitakam Buddhavacanam ugganhitvā gatagatathāne dhammam kathesi... "kim pana tumhehi tassa santike gahitam, kim Dīghanikāyādīsu aññataro nikāyo, Tīsu Piṭakesu ekam piṭakan" ti vatvā catuppadikam pi gātham najānāti etc. Mark further Alwis' quotation from Vibhanga âtuvā in his Introd. to Kachchāyana's Grammar p. V: Sammāsambuddho pi tepiṭakan Buddhavachanan Tantin āropento Māgadhībhāsāyeva āropesi 'Buddha who rendered his (?) tepiṭaka words into Tanti (or tantra or doctrines) did so by means of the Māgadhi language'.

That the Tipiṭaka has existed before Gotama Buddha, even long before at the time of Koṇḍañña-Buddha, would also result from the Nidānakathā I $\frac{3.0}{10}$, where we are told that the king Vijitāvin mastered the three Piṭakas; likewise from I $\frac{4.1}{1}$ $\frac{4.8}{19}$ and IV $\frac{3.7}{7}$. So it will be understood how we already in the Atītavatthu (II $\frac{14.7}{2}$) occasionally meet with the formula: appamāṇo Buddho, appamāṇo Dhammo, appamāṇo Saṃgho, this Buddha being of course the Buddha of the time and not Gotama Buddha.

And perhaps in time we may find out that several of the anterior, so-called mythical, Buddhas have been real historical persons; one of them at least has proved to be so, since a stūpa was erected to him, and Asoka worshipped before it and restored it. (See Bühler in the Academy 1895, 27. April p. 360). On the whole, I think we must admit that such a complicated system as that of Gotama Buddha's is scarcely one man's work, but must indeed have had its forerunners. And that a large old poetic literature in Pāli has existed before Gotama Buddha is proved by the many identical fragments of verses that recur in different Jātakas, in fact in all Pāli books, and seem to have been common property at the time; compare below Dr. Andersen's List of Parallel Verses.

VI. In the Jātaka to write is called likh. Lekha means a streak, a line, writing, and the Indians wrote on a paṇṇa or a paṭṭa. An epistle is called paṇṇa, and a letter akkhara. Examples: imam gātham paṇṇe likhitvā II $\frac{174}{24}$, IV $\frac{55}{17}$; tena hi likhathā 'ti suvaṇṇapaṭṭe likhāpesi II $\frac{872}{22}$, IV $\frac{7}{20}$ $\frac{488}{16}$; jātihinī-

gulakena bhittiyā akkharāni likhitvā V $\frac{116}{9}$ $\frac{487}{24}$, IV $\frac{335}{20}$; paṇṇā-kārena saddhim paṇṇāni pahiṇimsu V $\frac{458}{14}$; pāsāṇe lekham khananto V $\frac{149}{13}$ $\frac{116}{9}$ $\frac{487}{24}$.

Lipi that appears in the Inscriptions of Asoka, is not to be found in the Jātaka and is no doubt a loan from the Persians.

I cannot conclude this Postscriptum without especially thanking the Berlin Academy of Sciences for its repeated liberality in granting a sum towards the printing of this last volume of the Jātaka.

Finally I have to thank Mr. P. C. Madsen, the compositor, for the care and attention with which he for the space of twenty years has worked at this not very easy task.

Kopenhagen 20. February 1897.

V. Fausbell.

PREFACE.

On beginning this Index to the Jataka, four years ago, it was first my intention to give an index of both names and But I have altered this plan since the appearance of the English translation published by Prof. Cowell. In this translation we have not only a short account of the contents of the tales, but a complete index has been held in prospect, when the work is finished. I have therefore particularly confined my work to proper names and Gāthās. In reality I think that indexes to proper names and verses in Pāli literature are at present of much greater consequence than a new Pāli Dictionary. Prof. E. Müller's Index of proper names published in J. P. T. S. is, it is true, of great importance, and I have myself derived much benefit from it, but it is clear that after a space of nine years it cannot longer be satisfactory. I therefore hope that the present index will be a considerable step forward. My plan has been to collect all places where the names occur. How far I have been fortunate in this respect, the use of the book will show. The names are arranged alphabetically according to the Pāli Alphabet, and the words of the text itself are everywhere, as far os possible, employed in the explanations; my own additions are marked (-). The index refers to the six volumes marked 1-VI, and each place is indicated page and line. Only quotations from Nidanakatha are separately designated by the letter N. In accordance with the now published edition I have tried to introduce a further denotion as to whether the quotations are

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from the Jataka-text itself, from the frame story, or the commentary, whereas the quotations from the commentary are marked with (-) enclosing the number of line, whilst quotations from the principal text are marked with *. I admit that it would have been of interest to have had a special mark for all quotations from the verses, but the fear of making the whole too complicated has prevented me doing so. Beside the proper names are added all names of tales 1) or portions of the work and titles of other Pāli works quoted. Amongst the number of references to passages in the Jataka itself, many of course are incorrect, in such cases I have exerted myself to point out the one really meant. I will here merely give an example: Vol. IV 360.24 we have the following quotation "Atthanipate Sucirajatake". There is however no tale with this title in the whole Jātaka. The only way of finding out what is referred to is the word "asadisadānam", which shortly mentions the subject of the introductory tale. Thereby is found in Atthanipāta Ādittajātaka, and attention is directed besides to Jat. (499), where it is clear the same quotation appears again in the form of "Atthanipate Sovīrajātake". Neither is there any Sovīrajātaka, but when one gets accustomed to the different ways in which the tales have come by their names in the last redaction of the text, it is easy to be seen that the name Sovīrajātaka must be the right reading, as Adittajātaka begins just with the words "atīte Sovīraratthe". Sucira must therefore be a misscript for Sovīra. Vidura-jāt. (Cod. B) is doubtless Vidhūra-jāt, or another name for Dhūmakārijāt. (413). Here is consequently a confounding of the Atītavatthu and the Paccuppanna-vatthu. On the other hand the Birman variation of Sovira IV 401 is Sivira (cfr. III 470 Sivirathe B), which also implies that Sucira is a perversion.

The importance of having the words of the Paccupannavatthu, pointing out the subject of the tale, included in the index, may thus be seen; I have therefore unhesitatingly introduced them in alphabetical order with the proper names, for it is practical to

¹⁾ The numbers of the tales are always marked with (-).

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have as much as possible in one list, and several of them are proper names.

The titles of the stories are in most cases formed in either of the following ways: 1) the Jataka is called after the hero. generally Bodhisatta, but also sometimes after some other person taking part in the tale, 2) the title can be formed according to the first Gāthā, but in certain cases after the prose beginning. The same methods may be seen in the titles of the Jatakas that are preserved in the Bharhut-Inscriptions. For instance that Mahāummagga-jātaka is called Yavamajhakiyain, agrees very well with our text, that VI 331,1 is as follows: "Mithilāyam pācīnayavamajjhake Sirivaddhako nāma setthi ahosi". jāt, is named after Bo. in the text, but on the Stūpa we find Miga-jāt. after the first Gāthā. Jāt. (62) is, as we know, likewise named on the Stupa after the opening words in the first Gāthā: yam brāhmaņo etc. Nacca-jāt, is named after an important occurrence in the tale (the peacock's dance), but the Stūpa has Hamsa-jāt. after Bo. At the beginning of Bhallātiyajāt. (504) prose and verse are much the same: Bhallātiyo nāma ahosi rājā; the Stūpa here has Kinnara-jāt. This seems to infer that we cannot from the titles draw any direct conclusion as to the original form of the tales. I do not think it right to assert, that the Jātakas have originally only existed in metre. As these tales have been represented at an early period under the form of reliefs, they must have been widely circulated and well known, and have doubtless also been early narrated in prose. That great parts of the present redaction are selected from longer poems in narrative style, there is little reason to doubt, but at the time they were first related as Jatakas (i. e. stories of Buddha's earlier existences), they may very well have been somewhat in their present shape. For closer examination of such problems it is therefore of importance to have a list of all the verses that occur in more than one place. This I have striven to do in Index III, which not only contains an alphabetical list of the beginnings of those Gathas that are to be found repeated in their entire length, but also several recurring parts

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of Gāthās, as far as I can make out 1). Prof. Franke's opinion 2) of the verses in the Jāt. seems to be confirmed here in several points. A good example of this is given in the verses in Jāt. (262) and (263) which we refind in succession vol. IV 471 (cfr. V 451). Still I do not think that we can safely admit a poetical "Ur-Jātaka", even if we allow that the prose in the Atītavathu on the whole shews evidence of editorship. I shall not however enter closer into the question here; what has been most important to me was that this index should follow as quickly as possible on the completion of the text, and I hope it may deserve some appreciation and a lenient criticism of its deficiencies that it is now, in less than a year's time, presented to the public. One result of the hasty preparation, for which I beg indulgence, is the rather long list of additions and corrections.

In reference to Index 1 I would further remark that, as it first of all is an index to the present edition, I have, from principle, not voluntarily corrected the text which is given by the editor: the corrections I have ventured to make are therefore few. I here mention a couple of examples of incorrect names. Vol. IV 343 speaks of two Theras Mantidatta and Dhanuggahatissa. These names can be shortened to Datta and Tissa, which may be seen from II 403, where the same tale occurs; but instead of Datta the Singhalese text has Utta. This last mentioned name is undoubtedly false, as B has the form Datta, and the signs for "u" and "da", in Singhalese might easily be mistaken. In accordance with this I have also understood "mitto" and "datto" IV 478,27 as proper names of undefined persons. I avail myself of the opportunity here offered, of correcting a mistake which unfortunately has crept into Chalmer's translation of Vol. I p. 230. The Pāli Text (Jāt. I 391,21) has the following: »Sāriputtatthero Nālagāmake jāto varake pari-

I have prepared a complete index of all the verses, but have refrained from printing the whole of it, as it would be too voluminous; still I hope to be able, on another occasion, to prepare an index of the parallel verses in the Jataka & the rest of Pali literature.

² Anzeige von Gurupūjākaumudī, Bezz. Beitr. 1897 p. 291 ff.

nibbāyi", which is rendered: "The Elder S., who was born in Nāla village, died at Varaka". Here, a town of the name of Varaka figures, but it is a delusion. The mistake is brought about through an insignificant misprint: it ought to be "jātovarake", as in V 125.21 where the same passage occurs. The word is formed of jāta + ovaraka (birth-room, cfr. jātabhūmi), and the passage is to be translated thus: "S. died in Nālagāmaka in the same room, he was born in".

Of deviating readings I have taken several, as far as they appeared to me to be of importance, particularly the more uncommon names. On the other hand I have left out the number of epithets Bodhisatta, Mahāsatta, Tathāgatha etc., as they seem to me unnecessary; still I have in the article Bodhisatta given an alphabetical list of all his names and existences. I have adopted a simpler method with the names Bārāṇasī and Brahmadatta, merely mentioning vol. & page. In solitary cases (f. ex. Vedā) I have only selected a few places and notified this by adding "etc.".

The editor has in many instances in the text and notes added parallels from other works (especially Dhammapada). These quotations are, although not exhaustive, still of great importance, and I have considered it useful to give a list of them in Index IV.

In conclusion I wish to thank Prof. Fausbøll, my teacher and guide of many years standing, in grateful acknowledgement of the aid he has rendered me throughout the whole of my work. Our deceased countryman V. Trenckner also deserves to be mentioned here: his copy of the printed text and his transcript have, in not a few places, been of much use to me.

I must address a special acknowledgement to the Directors of the Carlsberg Fund, who munificently, have granted me pecuniary support, which has enabled me to devote so much of my beforehand fully occupied time to this work.

Kopenhagen, May 1897.

D. Andersen.

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Malimahādeva, thero Tambapaņņidīpe IV 490,22. — Maliyamahādeva-thero VI 30,9. (cfr. Mahāmaliyadeva.)

Malla, Malla-putta, see: Dabba, Pukkusa, Bandhula, Roja. (cfr. Cānura, Muṭṭhika).

Malla-giri IV 438,28* (the text: Mallamgirim). 439 (3). — Mallä-giri 439 (4).

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Mallaka-rattha, see: Mala-rattha.

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Mallikā, devī Pasenadi-Kosalarañño, dhītā mālakārajeṭṭha-kassa Sāvatthiyam I 335,23. — III 20,16. 19. 22,27. 44,13. 405,16. 406,16. 20. — IV 437,4. 12. 444,4. — V 88,6. 12. 98,18. 19.

Mallikā, bhariyā Bandhulassa senāpatino Kosalarañño IV 148.10. 149.5. 16. 150.4. 27. 151.14.

Masakkasāra, bhavanam Vāsavassa Sinerupabbate V 167,12*.

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mahallaka-thero I 188,30. — II 9,12. 106,24. — III 197,23 (= mahathero II 266,24). — III 213.9. 388.18.

dve mahallakā therā I 426,22. — IV 342,23 (- Dhanuggahatissa & Mantidatta, cfr. II 403-4).

mahallaka-bhikkhu III 36,3.

mahallakā bhikkhū I 497,3

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Mahā-assāroha-jātaka (302) III 8—13.

Mahāukkusa-jātaka (486) IV 288-297. — IV 77 (24).

Mahā-ummagga-khanda, Mahāummagga-jātake VI 466,18.

Mahā-ummagga-jātaka (546) VI 329—478. — II 63,2, 115,13.

— III 197,_{20.} 281,_{14.} — IV 412,_{27.} 473,_{12.} — V 57,_{6.} 75,3. 227,22. (cfr. Ummagga-jātaka.)

Mahā-ummaggassa vaņņanā VI 478,9*.

Mahosadha, pandito, - Osadha-kumāro, putto Sirivaddhasetthino Mithilayam (= Bodhisatto) N 46,6, 53,21, 30, -VI 334*,3, 8, 338 (23 Mahosadhabuddhamkuro), 339 (15, 27). 340 (35), 341 (10), 342 (9, 19, 32, 36), 343 (6, 10), 344,15*. 345,24*, 346,21*, 348,30*, 351,21*, 356*,24, 26, 357*,14, 15, 358,3*. 363,17*. 368*,15. 25. 369,18*. 370,5*. 371,4*. 372*,8. 13. 20. 374,6*. 384*,10. 25 (29), 385,9*. 386,14*. 393*,4. 21. 23, 394.29*, 395*.17, 20, 396*,22, 26, 397,8*, 398 (32), 399.18*. 401,2*, 402*.3, 28, 403*.3, 27, 404*,9, 14, 409*,4, 11, 410,3*. 412,30*. 414*,5. 7. 415*,22. 29. 424 (21). 425,25. 427,15. 428,6*. 429,19*. 430,4*. 431*,8. 11. 22. 25. 435,23*. 437 (12). 439.9*. 440,17*. 441 (1. 26. 28). 442,7*. 443,2. 445,2. 20. 446,11*. 447*,17 (20). 24. 451*,27. 30. 456*,3. 14. 458,7*. 459.21*, 462,19*, 463*,21, 28, 465,3, 7, 467*,3, 8, 28, 468*,1, 4. 7. 8. 12. 21. 469 (26). 470,5* (9). 476,19*. 477*,9. 12. 478,14*.

Mahākamsa, rājā Asitanjana-nagare Kamsabhoge Uttarāpathe IV 79,9*

Mahā-Kaccāyana, see: Kaccāyana.

Mahākañcana-kumāra, putto brāhmaņamahāsālassa Bārāņasiyam, tāpaso (= Bodhisatto) IV 305*,8. 12. 26. 306,7*.

Mahākaṇha, sunakho IV 181,25*. 182*,12. 16. — Kaṇho IV 183*,12 (14). 21. 185 (4). 186 (4).

Mahākaṇha-jātaka (469) IV 180—186. — I 259.5. — III 145,22. 303,11. — IV 182,20*. — V 115 (6).

Mahākapi-jātaka a) (407) III 369—375 (v. l. Rājovāda-jāt. B). b) (516) V 67—74. — Vevaṭiyakapi-jātaka III 178,7.

Mahākappina, (thero) IV 180,20.

Mahākammāsadamma, Sutasoma-mahāsattena porisādassa damitapadeso V 36,1*. (cfr. Kainmāsadamma).

Mahākassapa, see: Kassapa.

Mahākāla, nāgarājā, see: Kāla.

Mahākāla, pabbato Himavante V 38,8*.

Mahākālinga, putto Kālingassa, rājā Dantapura-nagare Kālingaratthe IV 230.7*. 231,27*.

Mahākosala, pitā Kosala-rañno II 237,17. 403,14. 22. — IV 342,26.

Mahāgangā II 117*,3. 8. — VI 436,6*.

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Mahāgovinda, (brāhmaņo = Bodhisatto) N 45,14. 46,5.

Mahāgovinda-sutta III 469.26.

Mahācūlani, rājā, pitā Cūlani-Brahmadattassa VI 470 (29). 474 (10).

Mahājanaka, rājā Mithilāyam Videharatthe VI 30*,20. 23.

Mahājanaka, putto Ariṭṭhajanakassa Videharañño, rājā Mithilāyam (= Bodhisatto) III 489 (24). — VI 33,11*. 35,9*. 40,7*. 42,22*. 53 (27). 54 (21). 56,16*. 57 (7). 67,27*. 68,22. (cfr. Janaka).

Mahājanaka-jātaka (539) VI 30—68. — N 46,13. — I 268,9. — III 238,27*. — IV 40,4*.

Mahātakkāri-jātaka (= Takkāriya-jāt. (481)) II 175.19.

Mahātissa, thero Bhaggari-vāsī, Sīhaladīpe VI 30.5.

Mahātuņdila, sūkaro (— Bodhisatto) III 287*,4. 18. 288*,1. 9 293,4.

mahāthero aññataro II 266.24.

Mahādaddara, nāgarājā, putto Sūradaddararañño (- Bodhisatto) III 16*,7. 10. 17,4*. 25. - Daddaro III 16,24*.

mahāduggato manusso I 422,6.

Mahādeva, thero Bhaggiri-vāsī Tambapaņņidīpe IV 490,22.

Mahādhana-kumāra, putto Bārāṇasi-seṭṭhino, tāpaso (= Bo-dhisatto) III 475,5.

Mahādhanaka, seṭṭhiputto Bārāṇasiyam (= Devadatto) IV 255,27*.

Mahādhammapāla, see: Dhammapāla.

Mahādhammapāla-jātaka (447) IV 50—55. N 92.11. -- IV 282,22.

Mahānandika — Nandiya, vānaro (— Bodhisatto) II 202,21.

Mahānāga, thero Kāļavallimaņdapavāsī Tambapaņņidīpe IV 490,24. — thero Maddha vāsī, Sīhaladīpe VI 30,9.

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Mahānīpa-rukkha, bodhi Sumedha Buddhassa N 38,6.

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Mahāneru, — Sinerupabbato III 210,3* (6).

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Mahāpatāpa, rājā Bārāṇasiyam, pitā Bodhisattassa III 178,19*. 179,16* (20). 180*,7. 12. 18. — Mahāpatāpano V 113 (82).

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Mahāpaduma-jātaka (472) IV 187—196. — I 437,4.

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Mahāpanāda-jātaka (264) II 331—335. — IV 325,9*.

Mahāpanthaka, bhātā Cullapanthakassa I 115,3, 24, 116,22. 26, 29, 118,14, 119,13, 120,4, — Panthako I 114,33.

Mahāpalobhana-jātaka (507) IV 468—473. (ctr. Cullapalobhana-jāt. (263)).

Mahāpingala, rājā Bārāṇasiyam, pitā Bodhisattassa (= Devadatto) II 240*,10. 18. 21. 241,18*. (cfr. Pingala).

Mahāpingala-jātaka (240) II 239—242.

Mahābodhi, rukkho Bodhisattassa N 54,7. -- IV 228,20. 28. 229,5. 17. 21.

Mahābodhi-jātaka (528) V 227—246. — II 76,15.

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Mahābodhi-pūjā IV 228,6. 236,13. (cfr. Bodhi-pūjā).

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Mahābrahman N 53,16. 68,26. 72,11. 17. — I 407,16 (— Bodhisatto). 473,28 (— Bo.). 474,23 (— Bo.) 494,7*. — II 43,27*. — III 359 (27). 362_(20. 31). — IV 175,2*. 245,6. 377*,12. 19. — VI 200,17*. 201 (20). 204 (17. 20). 205 (6). 210 (5). 216 (5. 18. 34). 486,17*. 528,22. — Mahābrahmāno (pl.) N 48,17. 52,28. — VI 72,17*. 241,32*. — Mahābrahma-bhariyā IV 378,19*. — Nārada-Mahābrahmā (Bo.) VI 242,4*. 255,11. — Vasi Mahābrahmā VI 201 (20). — Sahampati Mahābrahmā IV 245,9. (cfr. Brahman, Ghaṭīkāra, Nārada, Vasin).

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Mahāmangala-sutta IV 72,18.

mahāmattā dve II 359,3. (cfr. II 12-13; 52,21).

Mahāmaliyadeva, thero Kāļavela-vāsī, Sīhaladīpe VI 30.7. (cfr. Malimahādeva).

Mahā-Mittavinda(ka)-jātaka, — Catudvāra-jātaka (439), 1 363,ρ. — III 206,15.

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Mahāmora-jātaka (491) IV 332-342.

Mahārakkhita, tāpaso Himavante IV 444*,11, 21, 28, 445*,7, 10. — Rakkhito IV 454,2.

Mahārakkhita, thero Uparimaṇḍakamālavāsī, Sīhaladīpe (Mahāsaṃgharakkhito IV 490,22.) VI 30,5.

Maharatthiya, see: Jatila.

Mahārāja-pabba, Vessantarajātake VI 582,3.

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— Mahāvattani-aṭavī I 270,30*. 395,25*. — III 200,11*. — V 22,19*. (cfr. Vattani-).

Mahāvana, Vesāliyam upanissāya N 77,5. — I 420,17. 504,6. — II 6,2.

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Mahāsamgharakkhita, thero, Uparimaņdalakamalaya-vāsī Tambapaṇṇidīpe IV 490,32. (= Mahārakkhito VI 30,5).

Mahāsattassa pariyesana-khanda, Bhūridattajātake VI 200,13. Mahāsamaya-sutta V 456.16.

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Mahāsāgara, rājā Uttaramadhurāyam Uttarāpathe IV 79,21*. 80,6*.

Mahāsāra-jātaka (92) I 381—387. — II 23,28 (v. l. B. Mahāsātaka-jāt.)

Mahāsineru, pabbato IV 462 (26), (cfr. Sineru).

Mahāsirīsa-rukkha, bodhi Kakusandha-Buddhassa N 42.27.

Mahāsiva, see: Mahāsīva.

Mahāsīlava, rājā Bārāṇasiyam (— Sīlavakumāro == Bodhisatto) I 262,8*.

Mahāsīlava-jātaka (51) I 261—268. — II 401,6*. — III 13,17*.

Mahāsīva, thero, Vāmanta-pabbhāra-vāsī Tambapaṇṇidīpe IV 490.23. — Mahāsivatthero Vāmattapabbhāra-vāsī VI 30.6.

Mahāsuka-jātaka (429) III 490-494.

Mahāsutasoma-jātaka (537) 456--511. — N 46,21.

Mahāsudassana, rājā Kusāvatiyam (= Bodhisatto) N 45,13. I 392*,3. 7. 393.8*. 14. (cfr. Sudassana).

Mahāsudassana-jātaka (95) I 391---393.

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Mahāsubhaddā, aggamahesi hatthi-nāgarañño (Bodhisattassa) Himavante V 37,10*. 39*,4. 19.

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Mahāsoņa, kūṭa-asso Bārāṇasirañño II 31*,1. 6. 16. (cfr. Sona).

Mahāsona-rukkha, bodhi Nārada-Buddhassa N 37,8.

Mahāhaṁsa-jātaka (534) V 354—382. — IV 424,12⁴. — V 147 (26). 431 (22).

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142,22* (= Bodhisatto). 143*,4. 12. 17. 144,17. 188*,16. 19. 189*,11. 20. 27. 190*,13. 19. 191*,19. 24. 28. 192,4*. 212*,17, 27 (= Bodhisatto). 213*,13, 18, 21, 214,24*, 216,1*. 5. 251*25. 26. 252*,3. 12. 253*,1. 16. 20. 254*,10. 16. 19. 22. 255,7*, 257.10. 312*,11. 16. 19. 20. 25. 334,8 (20. 26). 335,3 (= Bodhisatto). 344*20. 21. 380*,23. 25. 27. 394,15*. 395,15*. 396*,5. 11. 431,19*. 432,2*. 28 (= Bodhisatto). 450*,5. 12. 19. 27 (= Bodhisatto). 451,9. - III 4*,23. 25. 7*,9. 12. 18. 40,6*. 53,8*. 55*,9. 17. 19. 20. 23 128,24. 129*,8. 11. 130,15*. 131,4*, 132*,4, 7, 10, 137,25*, 139,18 (-- Bodhisatto), 146*,8. 18. 19. 22. 147,15. 163,27*. 165*,1. 21. 166,12*. 167*,1. 24. 26. 213,28*. 214*,6. 10. 25. 26. 215,9*. 11 (= Bodhisatto). 222*,8, 19. 224,7*, 19 (= Bodhisatto). 249,13*, 252*,11, 16 (24), 258*,14, 15, 277,24*, 280,17*, 281,11 (= Bodhisatto). 303,15*. 304,13*. 305,12*. 306*,3. 11. 20. 307,15*. 22 (- Bodhisatto). 310*,21. 25. 312,10 (- Bodhisatto). 389,24*. 390*,4, 8, 20, 21. 391,4*, 6 (= Bodhisatto). 392,5*, 410,16*. 413 (14), 425,8°, 426*,4, 25, 427,7, 15, 428 (2) 7 (= Bodhisatto). 491*,10, 16, 492,28*, 493,21*, 494*,6, 7, 9, 18, 495,23*. 496,21, 515*,10, 17, 19, 20, 28, 516,31*, — IV 8*,28, 29, 9*,3, 17. 10*,1. 21 (31, 32). 11,3*. 12 (29). 13*,12. 18. 22. 14*,1-3. (7), 13, 15, 21, 63,4, 11, 23, 64*,5, 16, 65,5*, 68*,20, 25, 69*,5. 16. 24 (- Bodhisatto). 73,12. 19. 106*,1. 30. 108,1*. 109,18*. 110,15°. 113,18 (- Bodhisatto). 170,1°. 181,16°. 182*,9, 22. 24, 183,19*, 186,10*, 18 (= Bodhisatto), 188,27, 233,8*. 238*,17. 18. 26. 239*,6. 12. 239,22 (bhūtapati). 240*,1-28. 241*,7-24, 242,20*, 24, 264,16, 265,30, 266,3, 272*,9, 18, 20, 273,11* (18. 19), 274,11*, 275,1*, 288*,2, 7, 13, 306,30*. 308,9. 312,13*. 313* (6). 8. 26. 314,1* (10). 13*. 24. 318,9*. 319,7*. 321,19*. 322 (5). 13*. 323,18*. 324,24*. 325,13 (= Bodhisatto). 355,14*. 356,24. 357* (1). 6. 10. 20. 358,15*. 360,20, 403,1*, 408*,2, 22, 409,4, 6-26*, 411,3*, 412,23. 455,15*. 474,28*. 475*,8. 13. 15. 489,21*. 499,16*. — V 14,10*. 15,16*, 19,30*, 20°,12, 17, 25, 20,29 (= Bodhisatto), 33,15*. (24), 92*, 2, 13, 94*, 15, 18, 113.7*, 115 (1) (= Indo), 132*.5. 11. 136,6*, 137*,16, 25, 138*(1), 9, 21 (29), 139,3*, 139 (24-26) (Sakkassa gananāmāni). 140,13*. 141,5*. 8. 142*,12. 16. 29. 143,6*. 145 (32). 146,2*. 147 (27). 149 (3. 23). 151,2*. 152,24*. 153,16*. 154,7*. 158 (27. 28. 30. 161*,12. 13 (14). 190,29*. 193,17*, 194*,4, 6, 201,13*, 216,1* (32), 260,1, 5, 7, 276 (24). 279.28*. 280*,4. 11. 12. 23. 281*,5-27. 300,18*. 309,10*. 310 (29), 314,23*, 317*,4, 8, 383,11*, 385,27*, 386,27*. 388*,2, 13, 390*,19, 22, 392*,5, 13, 21 (Sakassa catassa dhītaro). 393 (22, 26), 394 (22, 30), 395,17*, 407,19*, 408 (4, 7). 9*. 411.25*. 412,11 (= Bodhisatto). 468 (29. 31). 469 (1. 4). 474.4*, 511.21. -- VI 2*,2. 8. 12*,11. 27. 13*,13. 17. 31.26*. 32*.9. 19. 72.28*. 73*,7. 16. 21. 27. 95,9. 97,32*. 98,8 (26). 99 (2), 103*.5, 9, 21, 104 (24), 116,11*, 124*,2, 24, 127*,17. 23, 30, 128*,18, 19, 28, 129,15, 155,10* (28), 157 (2), 168,25*. 169.1* 171.14* 174*.4 (5), 17 (22, 24), 204 (3), 236.26. 239 (30, 32), 256*,16, 23, 257*,2, 12, 14, 258*,14, 28, 259,15*. 260 (25), 261,25*, 262*,1, 7, 329,16, 25, 331,7*, 338 (22, 27, 28, 32, 37), 339 (3, 5, 8), 340 (7), 362,8*, 383,21*, 388,5*. 404,11*, 481*,20,22, 482*,14,21, 483,28*, 484*,15, 19, 486,16*. 519,30*, 520.11*, 568,21*, 31, 569,24*, 571*.5, 32, 572,20, 29. 573,18*. 583 (5). 586,29*. 593,9*. 27. (cfr. Inda, Kosiya, Gandhabbarāja, Purindada, Maghavat, Mahinda, Vatrabhū, Vāsava, Sahassacakkhu, Sahassanetta, Sujampati).

Sakkā (pl.) I 203,22* (aññehi cakkavālehi Sakkā āgacchanti). 204 (9) (Sakkānam satasahassam). -- II 311,3; 312,22*; 313,9* (chattimsa Sakkā, chattimsā Sakkānam).

Sakkattam I 353,27*. — II 101.24*. 124,1*. — III 131,6*. 132,5*. 137,21*. 213,20*. 219,23*. 275,11*. 388,28*. — IV 105,21*. 238*,20. 23. — V 53,1*. 152,25*.

Sakkattabhāvo II 143,10. 450,19*. — IV 274,11*. Sakkattarajjāni I 315.13*.

Sakkānubhāvo III 132,9*. 307.15*. 427,19*. 515,13*. — IV $170^*, 9, 14, 411, 2^*, - VI 339 (5),$

Sakkissariyam IV 10,14*

Sakkatthānam IV 242 (17).

Sakka-dattiyo (adj.) VI 21,15*. — Sakka-dattiko rājā (= Bodhisatto) I 124.25*. 125,9 (Sakka-dattiya-rājā). — V 300 (6) (Sakkadattiya-kusatinasamānanāmo rājā — Kusarājā). --Sakka-dattiyam Kavitthaka-assamam III 463,7° (cfr. Kavittha). — Sakkadattiyam assamam IV 489,20. — VI 29.6. 529 (7). 572,25°. — Sakkadattiya-bhāvo VI 21,8°. 73,7°.

Sakka-dassanam VI 155 (29).

Sakka-brāhmaņo (jarāpatto andhabrāhmaņo - Sakko) IV 410,25*.

Sakka-bhavanam N 33,9. 61,27. — II 188,16*. 394,14*. — III 129,6°. 491,10°. 515,10°. — IV 7,7. 306,29°. 318,9°. 455,17*. — V 92,1*. 152,24*. 193,16*. 279,28*. — VI 2,2*. 12,11*. 31,26*. 46,19*. 72,27*. 97,32*.

Sakka-bhāvo II 450,21°. — III 515,11°. — IV 239,26°. 272,15°. Sakka-līlhā VI 170,24. 196,16. 450,29.

Sakka-vilāso VI 432,20°.

Sakka-visayo VI 251,18* (28).

Sakka-sampatti N 48,19. — IV 239 (25). — VI 169,3*.

Sakka-siri-sadiso VI 43,7*.

Sakka-pabba, Vessantara-jatake VI 573,24.

Sakkhara, nigamo Rājagahanagarassa avidūre I 345,20 346,17, 347,1,

Sakya, (cfr. Sakka, Sākiyā). Sakya-kulāni (v. l. sekhakulāni) IV 144,19. — Sakya-dhītā IV 144,20. — Sakya-putto (Upanando) II 441,15. - III 332,5. - samaņā Sakya-puttiyā II 15,13. 416,26. — IV 263,18. — Sakya-rājakulāni IV 158.9. — Sakya-rājadhītā (— Vāsabhakhattiyā IV 146,12. -- Sakya-rājāno IV 146,26. -- VI 479,6.

Sagga, gandhabbo Tambarañño Bārāṇasiyaṁ III 188*,9. 25. 189*,1. 24. 190,1*.

Sagga-loka I 152,9*. — VI 132,12. etc. 151,28*.

Samkappa-jātaka (251) II 271—277. — V 117 (26).

Samkappa-vagga II 271-321.

Samkassa, nagaram I 193,25. 473,2. 474,2. — IV 265,24. 25. 26. 28. 32.

Samkicca-kumāra, paņdito, purohitaputto (— Bodhisatto) V 263*,5. 23. 264,11*. 19. 26. 31. 265 (6. 13). 27. 277,6.

Samkicca-jātaka (530) V 261—277.

Samkicca-samanera-vatthu VI 14 (28).

samkileso I 302,29.

Samkha, hrāhmaņo Molinī-nagare (= Bodhisatto) N 45,13, — IV 15,21*. 17*,14. 25. 19*,11. 16. 20,12*. 21,17. 22,3.

Samkha, seṭṭhi Rājagahe (- Bodhisatto) I 466,3. 7. 9. 18. 37. 468*,12. 22. 469,3*. 11.

Samkha-jātaka (442) IV 15-22. - Samkhabrāhmaņa-jātaka IV 120,1*(1).

Samkhadhamana-jātaka (60) I 284.

Samkhapāla, nāgarājā (— Bodhisatto) V 162*,11. 18. 22. 28. 167 (13. 28). 169,16*. 170 (11. 13). 171 (15). 175 (8. 17) 177,7.

- Samkhapāladhammadesanā V 174 (27).

Samkhapāla, rājā Ekabalaratthe VI 390*,24, 29.

Samkhapāla-jātaka (524) V 161—171 — N 45,24 (= Cariyāpiţ. II 10,7). — IV 456,27*.

Samkhapāla-daha, Mahimsakaratthe V 162,7*.

Samkhabrahmana-jataka, see: Samkha-jataka.

Samgāmāvacara-jātaka (182) II 92—95.

Samgīti-kārakā I 345 (14).

samgha II 147,3*.

Samghadāsī, dhītā Kikissa rañño (Kassapadasabalassa kāle) VI 481,13*. Samghabhedaka-khandhaka VI 129,20. (cfr. Vin. vol. II 180-206).

Samghabhedaka-jātaka III 211,11. (— Sandhibheda-jātaka (349) (?) cfr. Kosambi-jātaka (428).)

Samghāta, nirayo V 266,13*. 270 (29).

Samghānussati-kammatthāna I 97,14.

Saccaka, nigantha-putto Vesāliyam III 1,15.20. — VI 478,18 (?).

Saccamkira-jātaka (73) I 322—327.

Saccatapāvi, seta-samaņī V 424,24. 427 (23. 26. 29. 32).

Saccā, Licchavi-dārikā, paribbājikā III 1,14.

Sañjaya, uyyānapālo Brahmadattassa Bārāṇasi-rañño I 157*,20. 22. 158,23*. 159,11.

Sañjaya, (paribbājako?) N 85,20.

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Sañjaya-kumāra, bhātā kaniṭṭho Bhadrakārassa, putto Vidhurabrāhmaṇassa V 61*, 8. 13. 20. 23. 27. 28. 62 (23). 27*. 67,25.

Sañjaya, Sivirājā Jetuttaranagare (pitā Vessantarassa (Bo.)) VI 480,8*. 484*,10. 14. 15. 21. 487,15*. 490,27*. 503 (24). 505,12. 533,2. 544 (24). 574,5*. 26. 579,15. 581 (32). 583,15*. 589,3. 26. 591,12*. 592,1*. 593,27.

Sañjiva, aggasāvako Kakusandha-Buddhassa N 42,26.

Sanjīva, nirayo V 266,13*. 270 (24). 272 (2).

Sañjīva, māṇavo matavyagghupaṭṭhāko I 510,16. 23. 25. 26. 511 (9. 11).

Sañjīva-jātaka (150) 1 508—511, — V 241 (20).

Sañjīvika, vyaggho (cfr. Sañjīva-māņavo) I 511,2* (9. 10).

Satthi-nipāta (XIX) V 247-277.

Satadhamma, māṇavo Bārāṇasiyam II 82,18. 24*. 84,11. 19 (21, 23). — Santadhamma 84 (22).

Satadhamma-jātaka (179) II 82-85.

Satapatta-jātaka (279) II 387—390. — V 147 (26).

Sataporisa, nirayo V 269,7*. 274 (28).

Sattati-nipāta (XX) V 278—332.

Sattadáraka-pañha, Mahāummaggajātake VI 339 (10).

Satta-nipāta III 317—421. — Sattanipātavaņņanā III 421,14.

Sattasuriya-sutta IV 498 (4).

Sattigumba, suvo (= Devadatto) IV 431*,2. 4. 25. 27. 432,28*. 433.17*. 434.29*. 435 (4). 436.30.

Sattigumba-jātaka (503) IV 430—437. — VI 86 (1).

Sattisūla, nirayo V 143,27°. 145 (16).

Sattuka, coro Bārāṇasiyam III 435.31*. 437*,16. 27. 438*,12. 16 (23. 24).

Sattubhasta-jātaka (v. l. Sattubhatta-) (402) III 341—351.

— N 46.7. — V 122 (6), 147 (6).

saddo bhimsanako, Kosalarañño addharattasamaye suto III 428,10. (cfr. III 43,18).

Saddhā, dhītā Sakkassa V 392,21*. 393,12. 398,18*. 23. 402*,6. 16 (20). 403,7* (24). 408,16 (19). 409,13. 410,3* (7).

saddhivihāriko dhammasenāpatissa, suvaņņakārapubbako bhikkhu I 182,10. — saddhivihāriko Sāriputta-therassa I 224,15. — II 160,25 (daharabhikkhu). 420,27.

saddho upāsako II 111,3.

Santa, aggasāvako Atthadassi-Buddhassa N 39,15.

Santadhamma, see: Satadhamma.

Santikenidana, N 77--94. - N 2,1.9.

Santusita, (devaputto Tusita-bhavane) N 48,16, 81,11.

Santhava-jātaka (162) II 43-45.

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Sandhibheda-jātaka (349) III 149—152. — Samghabhedaka-jātaka III 211,11(?).

Sabala, suvāno Lokantaraniraye VI 247,16*.

Sabbakāma, aggasāvako Sumedha-Buddhassa N 38,5.

Sabbadatta, rājā Rammanagare (Bārāṇasiyam), pitā Bodhisattassa IV 119,26*. 120,3*. 122,29*.

Sabbadassin, aggasāvako Piyadassi-Buddhassa N 39,4.

Sabbadātha, sigālarājā (— Devadatto) III 244*,1. 3. 10. 13. 14. 23. 245,7*.

Sabbadātha-jātaka (241) II 242-246.

Sabbanāmā, aggasāvikā Dhammadassi-Buddhassa N 39,27.

sabbaparikkhāradānam III 51,11. — IV 15,2.

Sabbamitta, upatthāko Kassapa-Buddhassa N 43,23.

Sabbamitta, rājā Sāvatthiyam V 13,18*. 14,17*. 18,17.

Sabbasam hāraka-panha (110) I 424,11-14.

Sabhiya, upatthāko Phussa-Buddhassa N 41,4.

Sabhiya, paribbājako VI 329,24.

Samanaguttaka, coro V 126,4.

Samaņā, dhītā Kikissa rañño (Kassapadasabalassa kāle) VI 481,12*.

Samanī, dhītā Kikissa IV 481,12.

Samālā, aggasāvika Vessabhu-Buddhassa N 42,13.

Samiddhi, thero II 56,23. 24. 57,1. 11. 314 (7).

Samiddhi-jātaka (167) II 56-58.

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Samudda, isi VI 99,28*.

Samudda-jātaka (296) II 441—442.

Samuddajā, dhītā Brahmadatta-kumārassa ca nāgamāṇavikāya ca, mātā Bhūridattassa (Bo.) VI 160,2*. 162,29*. 163*,17. 31. 164,18* (22. 23). 165,28. 166,32*. 167,24*. 171,20*. 190,1*. 196,19*. 219*,14. 16. 19.

Samuddavāņija-jātaka (466) IV 158—166. — I 142,20.

Samuddavijayā, aggamahesī Bharatarañño Roruvanagare Sovīraratthe (Bo.) III 470,10°. 474,18.

Samuddā, aggasāvikā Konāgamana-Buddhassa N 43,9.

Sambala, aggasāvako Siddhattha-Buddhassa N 40,9.

Sambula-jātaka (519) V 88—98. — IV 77 (28).

Sambulā, aggamahesī Sotthisenassa rañno Bārāņasiyam V

88*,17. 24. 90*,6, 7. 22. 91*,1, 4 (21, 25), 92,13* (23), 93 (8), 95*,13. 16, 18 (27), 97*,28* (30), 98.4* (11), 19.

Sambhava, aggasāvako Sikhi-Buddhassa N 41,30.

Sambhava, upatthāko Revata-Buddhassa N 35,9.

Sambhava, upatthako Tissa-Buddhassa N 40,24.

Sambhava-kumāra, paṇḍito, kaniṭṭabhātā Sañjaya-kumārassa, putto Vidhura-brāhmaṇassa (= Bodhisatto) V 62,3*. 10. 27*. 63*,1. 2. 6. 7. 24-26 (29). 64 (3. 7. 15). 21*. 65*,4. 19. 21. 66 (29). 67,26.

Sambhava-jātaka (515) V 57-67. — V 122 (7).

Sambhūta, paṇḍito, caṇḍālo (matucchāputto Bodhisattassa) IV 390,17*. 391*,14. 25. — Uttarapañcālarañño putto 392*,22. 24. 393*,2. 8. 394,7* (17). 395 (1. 3). 401,8. — Pañcālo 398*.8. 12. 16. 20.

Sammāsambuddha N 44,17. — I 276,34. 348,6. 349,2. 407,24. 422,19. 469,20. 504,18. 505,12. 20. 508,23. 28. 509,3. 20. — II 24,7. 137,12. 173,15. 199,11. 239,25. 248,7. 8. 14. 257,16. 259,17. 286,11. 332,6. 392,12. 20. 393,8. 415,9. — III 44,25. 26. 178,11. 293,12. 369,29. 536,24. — IV 159,1. 189,4. 10. 360,1*. 369,20. 406 (14). — V 11,10. 262,4. — VI 70,8. 131,1. 3. 304 (7). — Sammāsambuddhā (pl.) II 147,25*. — Sammāsambuddha-sāvako II 313,21. 314 (10). — Sammāsambuddha-sāsanam VI 124,15. — Sambuddho III 409 (9). — IV 22,12.

Sammillabhāsinī, brāhmana-dhītā Kāsiraṭṭhe III 93,24*. 94.2. 4. 8. 13. 95,14*. 97,9.

Sammodamāna-jātaka (33) I 208—210. — Vaṭṭaka-jātaka V 414,27. 97,9.

Sayha (v. l. B Seyha, Seyya), amacco Bārāṇasi-rañño III 31,22*. 32*,7 (19). 29. 33,4. — III 516*,1. 10. 13. 517*,4. 7. 519.27.

Sayha-jātaka (v. l. B Seyya-jāt.) (310) III 30-33.

Sarana, aggasāvako Sumana-Buddhassa N 34,26.

Sarana, aggasāvako Sumedha-Buddhassa N 38,5.

Sarana, nagaram Dhammadassi-Buddhassa N 39,25.

Saraņa, rājā, pitā Dhammadassi-Buddhassa N 39,26.

Saranamkara, Buddho N 44,2.

Sarabhañga, satthā (isi) (== Bodhisatto) III 464*,9. 25. 466,11*. 467,3*. 469*,13. 16. 22. — V 135*,5. 27. 136*,8. 10. 137 (10). 140*,2. 4 (8. 9). 144 (18). 151 (17). 31. (cfr. Koṇḍañña, Jotipāla.)

Sarabhañga-jātaka (522) V 125—151. — N 58,29. — I 406,1 (read: Sarabhamiga-jātake). — V 101 (6). 114 (8). 122 (7). 272 (8).

Sarabhamiga-jātaka (483) IV 263—275. — I 193,23. 406,1 (in stead of Sarabhañga-jātaka).

Salalavatī, nadī Majjhimadese N 49,10.

Savițthaka, kāko (- Devadatto) II 149*,7. 16. 150*,3. 6. 14. 23.

Savithaka, see: Vasitthaka.

Sasa-jātaka (316) III 51-56. — Sasa-paņdita-jātaka N 45,17 (— Cariyāpiţ. I 10,23).

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Sahadeva, Pandurājaputto V 424,21. 426 (11).

Sahampati, Mahābrahmā IV 245,9. — Sahampati Brahmā IV 266,4.

Sahassacakkhu, - Sakko V 394,27 (30).

Sahassanetta, = Sakko III 426,7* (10). - VI 174*,3 (13). 27.

Sākiyā (pl.), Sākiya-rājakulam N 88,4. 13. — IV 145,3. 10. 16. 147,6. 10. 23. 152.11. 24. 27. 29. — V 413,7. — VI 479,14. — Sākyā IV 151,25. — Sākiyo eko N 88,28. — eka-Sākiyo VI 479,30. — Sākiyakammakarā V 413,3. — Sākiya-Koliyā V 412,15. 413,10. — Sākiya-gaņo IV 423,19. — Sākiya-bhikkhu IV 219,6. 430,8. (cfr. Sakka, Sakya.)

Sāketa, nagaram Kosalaratthe I 308,24. 26. 27. — II 234,24. — III 270,15*. 272*,3. 5 (8). 11. — V 13,17*. — VI 228,7 (Sāketā). 228 (30).

Sāketa, brāhmaņo II 234,25. (cfr. 1 308,27: Sāketanagaravāsimahallakabrāhmaņo).

Sāketa-jātaka a) (68) I 308—310. — b) (237) II 234—235. — II 82,6 (?).

Sākyā, see: Sākiyā.

Sākha, migo (— Devadatto) I 149,24*. 150*,7. 22. 151*,3. 4. 152*,13. 17. 18 (21. 24). 153,17.

Sākha-kumāra, setthiputto Rājagahe (== Devadatto) IV 38,23*. 39*,24. 25. 40*,15. 18. 20. 24. 41*,2. 7. 16. 19. 20. 25. 27. 29. 42*, (1. 2). 7-8 (18). 21. 22. 26. 43*,6. 14. 16. 18.

Sāgata, upaṭṭhāko Dīpamkara-Buddhassa N 29,22.

Sāgata, see: Sāgala.

Sāgata, thero I 360,4, 12, 19, 21, 32, 361,3, 5, 6, 13,

Sāgara, upaṭṭhāko Sumedha-Buddhassa N 38,5.

Sāgara, rājā VI 99,9* (14). — VI 203,7* (?).

Sāgara, rājā, pitā Atthadassi-Buddhassa N 39,14.

Sāgara, rājā Uttaramadhurāyam, putto Mahāsāgarassa IV 79*,22. 23.

Sāgara-Brahmadatta, putto Brahmadatta-kumārassa ca nāgamāṇavikāya ca VI 159,31*. 217*,10. 26. 219*,10. 18.

Sāgala, Bhagavato anibaddhaupaṭṭhāko lV 95,14. (v. l. B Sāgato).

Sāgala-nagara, Maddaratthe IV 230,21*. — V 283,26*. 285,6*. 289,16*. 290,9*. — VI 471 (21). 473 (8).

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sāṭakasahassapaṭilābho Ānandattherassa II 23,27. (cfr, II 314,20).

Sātāgira, yakkho (?) IV 314,22. — VI 440 (8).

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Sādhīna, rājā Mithilāyam (— Bodhisatto) IV 355*,6. 15. 17. 356,19. 358,16*. 360,20. — Vedeho 355,29*. 356 (2). 15. 24.

Sādhīna-jātaka (494) IV 355—360.

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Sudinna, rājā, pitā Piyadassi-Buddhassa N 39,3.

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Sumedha, (= Brahmadatto = Bo.) III 245,17 (19. 20). (read: sumedham?).

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Suriya-kumāra, putto Brahmadattassa Bārāṇasi-rañño (vemātikabhātā Bodhisattassa) I 127,24*. 128*,7. 11. 18. 21. 133,11*. 18.

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Suruci²), rājā Mithilāyam, putto Surucino¹) II 333,22*. — IV 315,29*. 316*._{1.} 9.

Suruci³), rājā Mithilāyam, putto Surucino²), pitā Mahāpanādassa II 333,23*. — IV 316*,9. 11. 27. 317,5*. 319*,25. 28. 320 (24. 26). 324,2*. = Ruci IV 319,24*. 320 (24).

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Sulasā-jātaka (419) III 435—439.

Suvakhanda VI 425.26 (cod. Bd).

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Suvannaguhā, Cittakūṭapabbate Himavanta-padese III 208,13*.

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Susīma, mahiddhika-tāpaso (- Bodhisatto) N 39,11.

Susīma, rājā Bārāṇasiyam II 46,13*. $48^{\text{#}}$,14, 23 (25). $49,7^{\text{*}}$. 50,8.

Susīma-jātaka a) (163) II 45 50. — b) (411) III 391-397.

Sussondi-jātaka (360) III 187—190. (cfr. Jāt. 327.,

Sussondī (v. l. Sussoņī) aggamahesī Tambarañño Bārāṇasiyaṁ III 187*,18. 24. 188*,6. 27. 189,15*.

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Suhanu-jātaka (158) II 30-32.

Suhemā, pākahamsarājadhītā V 366,12 (17).

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Sūrasena, (= Dhanañjaya-korabbo) VI 280.23*. 281 (2).

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Seggu-jātaka (217) II 179 180.

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Senaka-kumāra, paņdito, brāhmaņaputto, amacco Janakassa Bārāņasi-rañño (= Bodhisatto) N 46,8. - III 341,24*. 343,25*. 344,16*. 345,6*. 348,27* (28). 351,6*. 19.

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Senaka, vānaro, bhāgineyyo Bodhisattassa II 78*,18, 19, 20, 79,5. Senaka-vagga III 275 —316.

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Seyya-jātaka (282) II 400--403. — III 13,11 (Seyyamsa-jāt.).

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— Serivavāņijo (v. l. Seri-vāņijo) I 111,2.

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Selā, kumārī, kaniṭṭhabhaginī Candakumārassa VI 143 (6). 8. 157,21.

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Sotumbarā nadī VI 507,8 (21).

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Sotthiya, setthi Vessabhussa Bhagavato kāle N 94,14.

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Sobhavatī, nagaram Koņāgamana-Buddhassa N 43.7.

Sobhita, upatthāko Piyadassi-Buddhassa N 34,4.

Sobhita, nagaram Atthadassi-Buddhassa N 39,14.

Sobhita, Buddho N 30,18. 35,14. 24. 36,9. 44,5.

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Soma-kumāra, see: Sutasoma.

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Somadatta-jātaka a) (211) II 164—167. --- b) (410) III 388—391.

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Somanassa-kumāra, putto Reņu-rañño Uttarapañcālanagare (= Bodhisatto) N 45,28. — IV 445.27*. 447,6*. 452,16*. 453 (20). 454,3.

Somanassa-jātaka (505) IV 444—454.

Somayāga, isi VI 99,27*.

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Soļasanipāta, I 142,20 (read: Dvādasa-nipāte). — (cfr. Timsa-nipāta).

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Hatthipura, nagaram Upacarassa rañño pathamena puttena māpitam III 460,19*.

Hatthimatta, mundapabbatako I 303,21.

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Adāsi dānāni (340).
Adeyyesu dadam dānam (302).
Addhā Pādanjalī sabbe (247).
Addhā hi nūna migarājā (280).
Anikkasāvo kāsāvam (221).
Aniccā vata samkhārā (95).
Anutīracāri bhaddan te (400).
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Anupāyena yo attham (48). Apacantâpi (450). Apaṇṇakam thānam eke (1). Apāyimha anaccimha (81).

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Api Vīraka passesi (204). Api hantvā hato brūti (332). Appakena pi medhāvī pābhatena (4).

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Abaddhā tattha bajjhanti (120). Abbhantaram nāma dumo (281).

Abbhuto vata lokasmim (494).

Abhijjamāne vārismim (263). Abhitthanaya Pajjunna (75). Abhutvā bhikkhasi bhikkhu (167).

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Amb'āham addam vanamantarasmim (408).

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Ayam Assakarājena (207). Ayam isī upasamasamyame rato (250).

Ayam eva sā aham pi so anañño (193).

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Alam etehi ambehi (208).

Alamkatā kuņdalino suvatthā (522).

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Avasimha tavàgāre (343).

Asakkhim vata attānam (342).

Asamkiyo 'mhi gamamhi (76).

Asantam yo pagganhāti (150).

Asabbatthagāmi-vācam (123).

Asamekkhitakammantam(152).

Asampadānen' itarītarassa(131).

Asātam sātarūpena (100).

Assa Inda-samo rāja (433).

Assam gavam rajatam jātarūpam (488).

Aham eva dubbhāsitam bhāsim bālo (481).

Aham eva dūsiyā bhūnahatā (358).

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Imgha ekapadam tāta (238). Ingha vaddhamayam pāsam (206).

Itthī siyā rūpavatī (192). cfr. VI 348.

Idam tad ācariyavaco (222). Idan te raṭṭham (531).

ldam pure nionam āhu (418). Idam suvaņņakāyūram (419). Idāni kho 'mhi (375).

Idh' ūragānam pavaro pavittho (154).

Idh' eva hamsa nipata (476). Idha ce hi nam virādhesi (3). Imāni mam (304).

Isīnam antaram katvā (213).

Ukkā milācā bandhanti dīpe (486).

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Udet' ayam cakkhumā (159).
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Ummujjanti nimujjanti (463).
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Kā nu vijju-r-ivâbhāsi (506). Kā vedhamānā (519). Kākolā kākasamghā ca (379). Kāni kammānī kubbāni (473). Kāmam kāmayamānassa (467). Kāmam patāmi nirayam (40). Kāmam yahim icchasi tena gaccha (234).

Kāyena yo nâvahare (326). Kāļamigā setadantā tava ime (163).

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Kim nu santaramāno va (352). Kin nu socasi (514).

Kim su naro (453).

Kimchando kimadhippāyo (511). Kuthārihattho puriso (475).

Kuto nu agacchatha (436).

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Kūlāvakā (31).

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Ko'yam majjhe samuddasmim (539).

Ko'dha jāgaratam sutto (414). Ko tam himsati hetheti (505). Ko n'āyam (296).

Ko nu uddhitabhatto vā (273). Ko nu kho bhagavā hetu (237). Ko nu mam usunā vijjhi (540).

Ko nu saddena mahatā (172). Ko nu santamhi pajjote (364). cfr. VI 372.

Ko pātur āsī (512).

Kodhanā akataññū ca (63).

Ky' āham devānam akaram (369).

K hamanīyam yāpanīyam (426). Kharājinā jaṭilā pamkadantā (487). Khuddānam lahucittānam (464). Khemam yahim (133).

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Catudvāram idam nagaram (439).

Catuppado aham samma (153). Catubbhi aṭṭh' ajjhagamā (104). Candābham (135).

Cirassam vata passāma (395). Cirassam vata me (513).

Janittam me bhavittam me (178).

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Nātam etam kurungassa (21).

Tath' eva kassa kalyānam (126).

Tath' eva puṇṇapātiyo (53). Tadêva me tvam (333). Tañ ca appañ ca (179). Tayo girim (228). Tava saddhañ ca sīlañ ca (276). Tassa nāgassa vippavāsena (455).

Tāta māņavako eso (173). Tiņam tiņan ti lapasi (336). Te kathan nu karissanti (399). Te desā tāni vatthūni (127). Tvam eva dānim akara (235).

Dhanuhatthakalāpehi (177). Dhame dhame (59). (60). Dhammam caratha ñātayo (384). Dhammo have hato hanti (422). Dhi-r-atthu kandinam sallam (13).

Dhi-r-atthu tam visam tam (69).

Daddabhāyati bhaddan te (322). Dariyā sattavassāni (285). Daļham daļhassa khipati (151). Dasa khalu (468). tikhinadhāram Dasannakam **(4**01).

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Disvā nisinnam rājānam (530).

Disvā padam anuttiņņam (20). Dujjīvitam (314).

Duddadam dadamānānam (180). Dubbannarūpam (391).

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Dummedhanam (50).

Dūte te brahme pāhesim (478).

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Dūsito Giridantena (184).

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Dvayam yacanako (323).

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Dhajam aparimitam (230). Dhanuggaho Asadiso (181). Nâcintayanto puriso (118). Nâccanta nikatippañño (38). N' atthi loke raho nāma (305). Nâdațțhā parato dosam (472). Nânumatto (287).

Nâyam gharānam kusalo (257). Nâyam pure onamati (170) cfr. VI 346.

Nâyam rukkho durāruho (54). Nâyam sikkhā puññahetu (129). Nâlam kabalam padatave (27). Nâsmase katapāpamhi (448). Nâham punam na ca punam (148).

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N' etam sīhassa naditam (189).

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Na kir' atthi (415).

Na kir' atthi rasehi pāpiyo (14).

Na kho me ruccati (437).

Na takkaļā santi na ālupāni (446). Na tam jitam sādhu jitam (70). Na tam daļham bandhanam āhu dhīrā (201).

Na te katthāni bhinnāni (477). Na te pītham (337).

Na tvam Rādha vijānāsi (145).

Na mam umhayate disvā (197). Na pāpajanasamsevī (141).

Na. mam sītam na mam uņham (34).

Na m' āyam aggi tapati (216). Na me ruccam (381).

Na vissase avissatthe (93).

Na ve anatthakusalena (46). (47).

Na vâham etam jānāmi (445).

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Narānam ārāmakarāsu (341). cfr. V 435,22.

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Nānacchandā mahārāja (289). Nigrodham eva seveyya (12). Niccam ubbiggahadayā (140).

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Pure tuvam (299).

Pharusā vata te vācā (315). Phusati varavaņņābhe (547).

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Bhaddako vat' ayam pakkhī (236).

Bhallāṭiyo nāma ahosi rājā (504). Bhutvā tiṇaparighāsam (254). Bhus' amhi kuddho (420).

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Manussassêva te sīsam (321). Manussassêva te sīsam (321). Manussindam jahitvāna (346). Mam' annapānam (253). Mahesī Rucino bhariyā (489).

Mahesī Rucino bhariyā (489). Māssu kujjhi bhūmipati (376). Mā tāta kujjhi, na hi sādhu kodho (377).

Mā paṇḍicciyam (538). Mā Muṇikassa (30).

Mā Sālūkassa pihayi (286).

Mā su nandi: icchati mam (64). Migan tipallattham (16). Migaluddo mahārājā (503). Mittāmaccaparibbūļham (460). Mitto mittassa (459). Mitto have sattapadena hoti (83).

Yato yato garu dhuram (29). Yato viluttā ca hatā ca gāvo (79).

Yatth' eko labhate babbu (137). Yattha verī nivasati (404). Yattha verī nivisati (103). Yathanno puriso hoti (109). Yathâpi kītā (231).

Yathôdake avile appasanne (185).

Yathā kesā ca massu ca (261). Yathā cāpo ninnamati (397). Yathā nadī ca pantho (65). Yathā māṇavako panthe (279). Yathā vācā va bhuñjassu (130). Yad esamānā vicarimha (492). Yadā yadā (24).

Yam annapān' assa (329). Yam ussukā samgharanti (284). Yam ekarattim paṭhamam(510).

Yam etam (392).

Yam kiñci ratanam atthi (543). Yañ ca aññe na rakkhanti (10). Yan tam vasantasamaye (318). Yan te pavikatthitam pure (80). Yam nissitā (36).

Yan nu gijjho yojanasatam (164).

Yam passati na tam icchati (244).

Yam brāhmaņo (62). Yam laddham tena tuṭṭhabbam (136).

Yasam laddhāna dummedho (122).

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Yasmim mano nivisati (68). Yass' atthā dūram āyanti (260). Yass' ete caturo dhammā (57). (224).

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Ye na kāhanti ovādam (196). Ye vaddham apacāyanti (37). Ye sanūino (134). Yenâsi kisiyā paņdu (266).

Yena mittena samsaggo (272). Yena sattubilanga ca (112). cfr. VI 365.

Yenakāmam paņāmeti (157). Yo atthakāmassa (41). (42). (43).

Yo 'yam sāliyachāpo (367). Yo alīnena cittena (55).

Yo indriyanam (423).

Yo kopaneyyo (441). cfr. VI 257.

Yo te imam visālakkhim (443). Yo te puttake (438).

Yo te hatthe ca pāde (313). Yo dukkhapuṭṭhāya bhaveyya tāṇam (102). Yo nīliyam maṇḍayati (344). Yo pahaṭṭhena cittena (56). Yo pubbe katakalyāṇo (90). Yo pubbe karaṇīyāni (71). Yo mam pure paccudeti (410). Yo ve kāle asampatte (331). Yo ve dhammadhajam katvā (128).

Yo ve mettena cittena (169). Yo ve sabbasametānam (268).

Rajjañ ca paṭipann' asmā (515).
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Rājā te bhattam (398).
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Evambhūtassa te rāja (me tāta) 5,105. 106.

Evam yakkha sukhī hohi saha sabbehi ñātibhi 7,21. (cfr. 9,28. 38.) Evam luddaka nandassu saha sabbehi ñātibhi 5,54. — 7,28. — 15,98. 125. — 21,35. 49. (cfr. 9,28. 38.)

Evam Sakka sukhī hohi saha sabbehi ñātibhi 9,28. 38. (cfr. 5,54 etc. — 7,21.)

Es' asmākam kule dhammo 4,147. 148.

Esa selo mahābrahme (maharāja) pabbato Gandhamādano 22,1936. 2010. 2054.

Esā te upamā rāja atthasandassanī katā 7,89. — 19,33.

Eh' imam ratham āruyha 14,204. — 22,485.

Ehi tam anusikkhāmi yathā tvam api 21,36. 50.

Ehi tam patinessāmi rājaputta 12,71. — 22,22.

Opānabhūtam me gharam tadāsi 17,171. — 22,1389. 1413. (cfr. 10,52.)

Orabbhikā sūkarikā macchikā 19,128. — 22,469.

Orodhā ca kumārā ca vesiyānā ca brāhmaṇā 22,25, 66. 1321. 1325. 1336. 1340. 1447. 1642. 2462.

Osadhehi ca dibbehi disā bhāti 22,2377. (cfr. 16,163.)

Ohāya mam natigaņā ekam pasavasam gatam 15,114. — 21,90.

Ka nv' ajja chātā tasitā 22,2181. 2182.

Kacci ārogam yoggan te 22,79. 2419. (cfr. 22,80. 2420.)

Kacci ubho ārogā 22,2360. (cfr. 20,130. 132. — 22,2041. 2043. 2119. 2121. 2296. 2298. 2362. 2409.)

Kacci te sādisī bhariyā 15,130. — 21,62. 168. (cfr. 15,131. — 21,63. 169.)

Kacci damsā ca makasā ca 20,131.— 22,2040. 2120. 2297. 2361. 2410. (cfr. 20,133.— 22,2044. 2122. 2299. 2363.)

Kacci nu tāta kusalam kacci tāta anāmayam 22,75. 2417. (cfr. 15,126 etc.)

Kaccin nu bhoto kusalam kacci bhoto anāmayam 15,126.— 20,130.— 21,58. 164.— 22,2041. 2119. 2296. (cfr. 22,75. 2417.— 22,2360. 2362.— 22,2043. 2121. 2298.)

Kacci bhoto amaccesu doso 15,128.—21,60. 166. (cfr. 15,129. 21,61. 167.

Kataññumhi ca posamhi sīlavante III 12 (22). — 10,63.

Katā me kalyāņā anekarūpā 21,431, 432,

Kato mayā samgaro brāhmaņena 21,398. 420. (cfr. 16,69. 70. — 21,404. 405.)

Katth' acchatī kattha-m-upeti thanam 16,111. (cfr. 16,118.)

Kathañ ca kira puttakāmāyo 22,631. 632.

Kathan nāma sāmasamasundarehi 22,674. 675. 676. 677.

Katham no abhivadeyya 22,1382. 1384. 1406. 1408.

Kathan no kunjaram dajja 22,1717. (cfr. 22,1917.)

Katham samuddam patari 4,106. (cfr. 4,107. — 5,56.)

Kathamkaro kintikaro kim ācaram 14,153. — 17,81.

Kadalīmigā bahucitrā biļārā 22,1206. (cfr. 21,267.)

Kadā antepuram rammam 22,158. 159. 160.

Kadaham ajarathe sannaddhe 22,184. (cfr. 22,215.)

Kadâham ariyagane vatthavante 22,194. (cfr. 22,225.)

Kadâham assagumbe 22,170. (cfr. 22,201. — 19,46. — 22,1834.)

Kadâham assarathe sannaddhe 22,178. (cfr. 19,49. — 22,209.)

Kadâham assārūhe 22,191. (cfr. 22,222.)

Kadâham ottharathe sannaddhe 22,180. (cfr. 22,211.)

Kadâham kuțăgāre vibhatte 22,161, 162, 163, 164.

Kadâham gonarathe sannaddhe 22,182. (cfr. 22.213.)

Kadâham dhanuggahe 22,192. (cfr. 22,223.)

Kadâham pokkharanī rammā 22,167. (cfr. 14,216. — 22,1222. 2276.

Kadâham migarathe sannaddhe 22,188. (cfr. 22,219.)

Kadâham Mithilam phītam 22,145. 146. 147. 148. 149. 151. 152. 158. 154. 155.

Kadâham mendarathe sannaddhe 22,186, (cfr. 22,217.)

Kadâham rājaputte 22,193. (cfr. 22,224.)

Kadâham rathaseniyo 22,172. (cfr. 19.49. — 22,203. 1836.)

Kadâham Vedehe phīte 22,156, 157.

Kadâham sajjhurathe sannaddhe 22,176. (cfr. 22,207.)

Kadâham sovanne rathe 22,174. (cfr. 22.205.)

Kadâham hatthārūhe 22,190. (cfr. 22,221.)

Kadâham hatthigumbe 22,168. (cfr. 19,43. — 22,199. 1832.)

Kadā sattasatā bhariyā 22,195. 196. 197. (cfr. 22,226. 227. 228.)

Kanditena have brahme 7,110. (cfr. 5,114.)

Kammārānam yathā ukkā anto jhāyati 22.825. 1511. 1545.

Kammāsapādena vihethitattā 21,471. (cfr. 21,472.)

Karomi te tam vacanam 20,104. — 22,2. 47.

Kasirañ ca parittañ ca 22.39. (cfr. 11,58.)

Kassa amkam pariggayha vālavījanim 20,122. — 22,935.)

Kassa kañcanapattena puthunā 20,119. — 22,932.

Kassa jambonadam chattam sasalākam 22,934. (cfr. 20,121.)

Kassa paggahitam chattam sasalakam 20,121. (cfr. 22,934.)

Kassa bherī mutingā ca samkhā 20,118. — 22,931. (cfr. 22,1199.)

Kassa sutvā satam dammi V 249,7. — 19,1.

Kâyam balākā sikhinī corī 3,70. — 5,131. (cfr. 3,71. 73.)

Kā nu vijju-r-ivâbhāsi osadhī 15,220. — 17,106.

Kāni kammāni kubbānam katham vinnū 12,76. 82.

Kāmam kāmayamānassa 12,25. 26.

Kāmam janapado mâsi 13,132. — 22,1723. 1724. (cfr. 13,133.)

Kāļā migā setadantā mama ime 2,25. 26.

Kāsikasucivatthadharā kuṇḍalino 22,647. 648. 649. 722. 723. 724. (cfr. 22,650. 725. 726. 727.)

Kāsiyāni ca dhāretvā khomakodumbarāni ca 22,1801. 1885.

Kicchā laddho piyo putto 22,347. 348.

Kim idam appasaddo va 22,2243. 2244. (cfr. 22,2245-46. 2279-80. 2282-83.)

Kim idam tunhībhūto si 22,2245. 2246. (cfr. 2243 etc.)

Kim eva disvā Uruvelavāsi N 282. — VI 220.8.

Kim kammam akarī pubbe 16.30. (cfr. 16,185.)

Kin te jaṭāhi dummedha 1,134. — 4,98.

Kin te vatam kim pana brahmacariyam 10,77. - 17,169. - 22,1388.

1412. (cfr. 17,172. — 22,1391. 1415.)

Kin nu ummattarūpo va 10,141. (cfr. 15,144.)

Kin nu t' āyam dijo hoti 15,122. — 21,20. 103.

Kin nu te akaram bālo (dhīro) 13,91, 95.

Kin nu rurū garahasī migānam 13,124. (cfr. 22,442 etc.)

Kimsīle kimsamācāre purise 6,42. 51.

Kunālakā bahucitrā sikhandī 22,1193. (cfr. 21,265.)

Kuto nu samma āgamma kassa vā pahito tuvam 22,306. 1479.

Kumbhīla makarā c' ettha 22,1208. (cfr. 10,120.)

Kurarī hatachāpā va suññam 22,823. 1811. 1812. 1813 (cfr. 22,821. 1808 etc.)

Kulaputto va jānāti kulaputte pasamsitum 3,131. 134.

Kusalañ c' eva no (me) brahme 22,2043. 2121. 2298. (cfr. 15,126 etc.)

Kusalam c'eva no rāja atho rāja 20,132. +cfr. 15,126. — 20,130.

22,2360. 2362.)

Kusalam c' eva me putta 22,76. 2418. (cfr. 22,2043 etc.)

Kusalañ c' eva me samma 22,1478. 1916. (cfr. 22,76 etc.)

Kusalam c' eva me hamsa 15,127. — 21,59. 165. (cfr, 15,126 etc.)

Kusalam patinandāmi Bhūridatta 22,779. 781.

Kusalā naccagītassa sikkhitā 22,93. 110.

Kena te tādiso vaņņo II 255,13. (cfr. II 255,25. — III 409 (14).)

Kevalo câpi nigamo Sivayo 22,1715. 1730. 1738.

Kesesu jāṭam bandhitvā 22,2368. (cfr. 22,2011 etc.)

Ko nu santamhi pajjote III 197,19. — VI 371,11.

Koso ca tuyham vipulo, kotthagaran ca 17,212. 213.

Khaṇant' ālukalambāni 14,279. — 22,2364. Khattiyamantā ca tayo ca vedā 22,927, 928. Khattiyassa pamattassa ratthasmim 16,308. - 17,5.

Khattiyā brāhmaņa vessā suddā 5,68. — 13,8. — 14,72. 73. 74.

Kharājinā jatilā pamkadantā 6,10. — 14,62.

Khippam antepuram gantvā (netvā) rañño dassehi 21,37. 51. (cfr. 21,40.)

Khīrodanam aham adāsim III 409 (11). (cfr. II 255,22.)

Khuddanam lahucittanam akatañnuna 21,311. (cfr. IV 144 (3).)

Gacchatha bho gharaniyo 22,634. 635.

Gatito ca ratto ca adhimucchito ca 6,15. (cfr. 9,23.)

Gandho isīnam ciradakkhitānam 17,54. 55.

Gandho isīnam ciradakkhitānam 17,76. (cfr. 10,69a.)

Gavañ ce taramānānam ujum gacchati 4,135. — 18,106. 170.

Gavañ ce taramānānam jimham gacchati 4,133. — 18,104. 168.

Gāthā imā atthavatī suvyañjanā 17,91. — 21,445.

Gāme vā yadi vâraññe 5,32. — 6,2. 5. (cfr. 2,54a.)

Gāvo bahitinassêva omasanti varam varam 21,320. 329.

Guyham attham asambuddham 16,239. — VI 388,25.

Guyhañ ca tassa n' akkhāti 12,79. (cfr. 12,85.)

Guyhassa hi guyham eva sādhu VI 381,5. 388,17.

Gharam āvasamānassa gahatthassa 22,1249. (cfr. 1242.)

Camkamam tattha māpesim N 40. — I 7 (11).
Caje cajantam, vanatham na kayirā 2,145. — 4,131.
Catukkannam va kedāram 6,35. (cfr. 9,3. 5.)
Catubbhi aṭṭh' ajjhagamā 1,103. — 5,98. (cfr. 10,4-5.)

Cando ca suriyo ca ubho sudassanā 14,149. 150.

Cammavāsī chamā seti jātavedam namassati 22,2011. 2016. 2034. 2038. 2055. 2059. 2115. 2368.

Cātuddasim pannarasim (pañcadasim) 14,114. — 22,502. 515-16. 528-24. 532-33. 541-42. 548-49. (cfr. 15,226. — 17,176. — 22,1003. 1059.)

Cittakūto ti yam āha devarājapavesanam 22,561. (cfr. II 210 (12).) Cirassam vata passāma 6,136. (cfr. 15,294-95.)

Ciranuvuttham pi piyam manapam 21,313. (cfr. 21,324.)

Coriyo kathinā h' etā vāļā I 295,11. — 21,831.

Corīnam bahubuddhīnam yāsu saccam I 295,7. — 16,295. — 21,344.

Janinda nâñatra manussalokā 15,258. (cfr. 17,182.)

Jayo hi Buddhassa sirimato ayam N 274. 275. 276. 277.

Jātarūpamayā kaṇṇā 22,1161. 1173.

Jātīmado ca atimānitā ca 15,6. 7.

Jivhā tassa dvidhā hoti 8,50. (cfr. 8,52.)

Jīranti ve rājarathā sucittā 21,409. 443.

 $\widetilde{\mathbf{N}}$ ātīnañ ca piyo hoti mittesu 3,120.-16,177. $\widetilde{\mathbf{N}}$ ātīsu mittesu katā me kārā 21,435. 436.

Dayhamānena gattena niccam 19,90. 106. Dayhamāno na jānāti 5.20. 22. 24. 26. 28.

Tagarañ ca palāsena yo naro 15,164. — 22,1051.

Taggha te aham akkhissam yathâpi kusalo tathā 16,172. 186.

(cfr. 22,1935.)

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Tato kumāre ādāya 22,2147. 2148.

Tato khomañ ca kāyūram 22,2444. 2445.

Tato ca kho so gantvāna Mātharo 22,1476. 1494.

Tato [ca] rājā taramāno yuttam āruyha sandanam 19,71. — 22,71.

Tato ca rājā pāyāsi senāya 19.6. — 20,107. — 22,1500.

Tato cut' āham Vedeha 22,1001. (cfr. 22,1061. 1064-67.)

Tato tāta nivattassu, māssu etto param gami 6,35. — 9,3. 5.

Tato ratyā vivasane 19.124.— 21,188. 372.— 22,1011. 1728. 1820. 2295. 2828. (cfr. 22,1731. 1739.)

Tato vātātāpe ghore N 295. (cfr. 20.96, 170.)

Tato Vessantaro rājā dānam datvāna khattiyo 22,1893. 2180. 2469.

Tato satthisahassani yudhino carudassana 22,2374. 2435. 2461.

Tato so rajjum ādāya 22,2152. 2198.

Tato have dhitimā rājaputto 16,78a. 90, 95.

Tatth' addasā kunjaram chabbisānam 16,116. (cfr. 16,107.)

Tatth' addasā pokkharanim adūre 16,117. (cfr. 16,112.)

Tatth' ev' ete vattapadā IV 422 v. 11. — 17,48. (cfr. 17,13. 25.)

Tatth' eva sā pokkharaņī adūre 16.112. (cfr. 16,117.)

Tattha kā nandi kā khiddā 15.37. — 22,115.

Tattha-ppadhānam padahim N 44. — I 10 (30).

Tattha pakkhī sanniratā khemino 21,265. (cfr. 22,1192. 1193.)

Tattha panaya-m-ayanti nanamigagana 21,266. (cfr. 22,1204.)

Tattha bindussarā vaggū nānāvaņņā 22,1945. 2396.

Tath' acchatī kuñjaro chabbisāņo 16,107. (cfr. 16,116.)

Tath' eva tvam sabbabhave passa N 139. — III 242 (26).

Tadâsi yan bhimsanakan 22,1708, 1709, 1843, 1844, 2149, 2150 2308.

Tam abravī mahārājā Sivīnam 22,1856. 1883.

Tam abravī rājaputtī Maddī 22,1749. 1754. 1855. 1866. 1882. 1891.

Tañ ca disvâna āyantam jalantam 20,117. — 22,74.

Tañ ca disvāna āyantam pitaram 22,2407. (cfr. 22,2422.)

Tam tam Kanhājinā voca 22,2199. (cfr. 22,2347.)

Tain tain vadāmi Kosiya: dehi dānam 21,194, 196, 198.

Tam tvam bhattam patiggayha 14,271. 274. 283.

Tam devā paţinandimsu 14,206. — 22,570. (cfr. 15.150 etc.)

Tam n' ussahe jīvikattho pahātum 6,15. — 9,23.

Tam nāgakannā caritam gaņena 15,248. — 22,1374.

Tam me vatam tam pana brahmacariyam 17,172. — 22,1391.

1415. (cfr. 10,77. — 17,169. — 22,1388. 1412.)

Tam lobhā pakatam kammam 9,68. (cfr. 9,48.)

Tam vo vadāmi, bhaddam vo 7,104. — 13,25. — 16,221.

Tam samgaram brāhmaņassa-ppadāya 16,67. 69. 70. — 21,397. 398. 405. 420.

Tasmā phalaputassêva natvā 15,165. — 22,1052.

Tasmā satañ ca asatañ ca 2,58. — 10,114. — 22,2317.

Tasmā hi chandāgamanam 2,125. — 8,59. — 19,99.

Tasmā hi dhīrassa bahussutassa 11,91. (cfr. 16,258.)

Tasmā hi paņdito poso N 296. — 14,200.

Tasmim me Sivayo kuddhā 22,1920. (cfr. 22,1923. 1934.)

Tassânujam dhītaram kāmayāmi 22,1351, (cfr. 1439.)

Tassâvidūre pokkharanī 22,2027. 2063.

Tassa tam dadato danam 22,432. (cfr. 22,412.)

Tassa tam vacanam sutvā pasādam 21,47. 68.

Tassa te anumodanti ubho Nārada-Pabbatā 22,2293, 2315.

Tassa pāde gahetvāna katvā ca nam padakkhiņam 17,136. — 22,49

Tassa puṭṭho vyākāsi Mātali 22,443, 446, 449, 452, 455, 458, 462, 465, 468, 471, 474, 477, 483, 486, 490, 495, 499, 506, 512, 520, 529, 538, 545, 552, 566,

Tassa puttā ca dārā ca 6,38. — 9,8.

Tassa rajjass' aham bhīto 22,36. (cfr. 22,61.)

Tassā me passa vimānam II 255,23. — III 409 (12).

Tassā sumajjhāya piyāya hetu 22,1351. 1440. — VI 327,5.

Tā ca sattasatā bhariyā 22,236-241.

Tālā ca mūlā ca phalā ca 15,199. (cfr. 18,21.)

Ticīvarañ ca patto ca N 273. — III 377,19.

Tiņalatāni (tiņalatā ca) osadhyo pabbatāni vanāni ca 16,289.
— 22,2203.

Tiṇḍukāni piyālāni madhuke kāsumāriyo 15,151. — 20,136. — 22,337. 393, 2047. 2125, 2309.

Tirokuddam tiroselam samatiggayha pabbatam 15,79.81.

Tumhehi brahme pakato 22,1982. 1983. 1999. 2000.

Tulā yathā paggahitā samadaņdā 22,1268. 1269. (cfr. 22,1043.)

Tuvan nu settho tvam anuttaro si 18,99. - VI 261,10.

Te andhakarane kame 9,48. (cfr. 9,68.)

Te aroge anuppatte disvana parame dije 21,86, 189,

Te gantvā dīgham addhānam 22,1911. (cfr. 22,2397. — 11,101.)

Te nūna puttakā mayham kapanāya 22,2217-21.

Te patītā pamuttena bhattunā 21,87, 190.

Te su mattā kilantā ca sampatanti 22,1823. — VI 504,17.

Te hi nūna marissanti 15,86. 90. 96.

Ten' amhi evam jalitanubhava II 255,27. — III 409 (16).

Tena me tādiso vaņņo II 255,25. — III 409 (14). (cfr. II 255 (13).)

Tesam sokavighātāya tayā anumatā 21,83. (cfr. 21,186.)

Tvam lohitakkho vihatantaramso 15,256. — 17,180.)

Thiyā guyham na samseyya 16,238. — VI 388,23.

Dajjemu kho te sutanum sunettam 22,1354. (cfr. 22.1155. 1157.)

Dadato ca me na khīyetha 13,99. — 22,2329.

Dadāmi te gāmavarāni pañca 11,24. — 16,61. (cfr. 11,15.)

Dadāmi te brāhmaņa rohiņīnam 3,30. — 4,92. — 7,60.

Dadāmi dāni te bhariyam 22,1506. (cfr. 22,2319.)

Dadāmi na vikampāmi 22,1706. (cfr. 22,2306.)

Dadāhi dāni me bhariyam 22,1502, 1505, (cfr. 22,1506, 2319.)

Dadāhi me gāmavarāni pañca 11,15. (cfr. 11,24. — 16,61.)

Dammi nikkhasatam ludda 15,110, 230,

Dammi nikkhasahassan te 22,1630. (cfr. 1638)

Daharo c' asi dummedha pathamuppattito susu 5,120, (cfr. 22,95.)

Dānam sīlam pariccāgam ajjavam 6,73. — III 320 (6). 412 (20).

— 21,176.

Dānāni dehi Kondanna, ahimsā 22,597. 602. 604.

Dāsakammakarā heṭṭhā uddham I 401 (7). — III 234 (24).

Dinnam nikkhasahassam me 22,1638, (cfr. 1630.)

Dinnam me dānam bahudhā bahunnam 21.437. 438.

Divā vā yadi vā rattim 22,1270. 1271.

Disā catasso vidisā catasso I 401 (10). — 16,104.

Disva khurappe dhanuveganunne 3,43, 44.

Disvāna nāgassa gatim thitin ca 16,118. (cfr. 16,111.)

Dīpamkaro lokavidū āhutīram patiggaho N 70. 85.

Disvāna patitam Sāmam 22,362, 363, 364, 365, 376, 384,

Dīpā atho pi veyyagghā 19,49. - 22,203-5.207. (cfr. 22,172 etc.)

Dukkatañ ca hi no putta 22,2370. 2431.

Dukkham kho me janayatha 22, 609, 624, (cfr. 641.)

Dukkhūpanīto pi naro sapañño 13,138. — 22,138.

Duddadam dadamānānam dukkaram kamma 2,57. — 10,113. — 22,2316.

Dunniggahassa lahuno I 312,15, 400 (12).

Dumapphalān' eva patanti mānavā 15,329. -- 17,188.

Dulladdham me āsi Sutasoma 17,194, 195, 201, 202.

Devatā nu si gandhabbo ādu Sakko 19,63. — 20,93. — 22,7.

Devaputto mahiddhiko Mātali 14,203. — 22,434.

Devavāhavaham yānam assam āruyha 22,1162. 1174.

Devā na jīranti yathā manussā 11,47. 48.

Deviddhipatto mahānubhāvo 15,257. — 17,181.

Doso rajo na ca pana renu vuccati I 118,1. (cfr. I 117,30. 118,2.)

Dvayam yācanako tāta (rāja) 2,121. — 4,89.

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Dve ca sādisiyo bhariyā 15,111. 231. Dve me goņā mahārāja II 165.26. 166.10.

Dhataratthā mahārāja hamsādhipatino 21,38, 41, 52.

Dhan' āpi (dhanam pi) dhanakāmānam nassati 20,175. 176.

Dhanum adejjham katvāna 6,76. — 13,120.

Dhame dhame nâtidhame 1,58, 59,

Dhammam cara mahārāja 17,38-47. — 18,114-122. — 22,401-410. — I 177,28. — IV 401-422 (Cod. B).

Dhammena kira jātassa pitā puttassa makkato 4,151. (cfr. Jāt. (58).)

Dhammena mocehi (mocemi) asahasena 15, 228, 229.

Dhammo patho mahārāja adhammo pana uppatho 19.81. (cfr. 15,343.)

Dhammo have pātur ahosi pubbe 11,28. — III 29 (4).

Dhammo have rakkhati dhammacārim N 224.— 10,86. 87.— 15.342.

Dhavassakannā khadirā sālā 22,2013. 2056.

Dhārento brāhmaṇam vaṇṇam āsadañ ca 22,2011, 2016, 2034, 2038, 2055, 2059, 2115, (cfr. 2368.)

Dhi-r-atthu kāme subahū 9,69, (cfr. 11,64)

Dhi-r-atthu tam āturam pūtikāyam 3,129. — III 244 (8).

Dhi-r-atthu tam yasalābham 3,110. — 4,36, 38. — 9,63.

Nâccāhitam kamma karosi luddam 17,76. (cfr. 10,69a.)

N' atthi citte pasannamhi I 228,12. — III 409 (9).

Nâdhicca laddham na parināmajam me 17,168. — 22,1387, 1411.

N' amhi devo na gandhabbo na pi Sakko 19,64. — 20,94. — 22,8.

Nâyam pure unnamati II 63,2. — VI 346,20.

Nâssa sīlam vijānātha 2,48. 171. — 6,66.

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Nâham evamgatam jātu 22,510. 536.

Nâham dukkhapareto pi dhatarattha 15,116. — 21,92, 93.

Nâham balākā sikhinī 3,71. (cfr. 3,74.)

Nâham Rohanta gacchami 15,85, 87, 89, 91.

Na idha santi samaņabrāhmaņā va 22,1393. 1417.

Na kir' atthi anomadassisu I 228,14. — 7,142.

Na kho no deva passāmi 22,2279. 2280. 2282. 2283. 2284. (cfr. 22,2243-46.)

Na guyham attham vivareyya 16.237. — VI 388,21.

Na c' amhi vyamhito nāga 22,1381. 1405.

Na câyam brāhmaņo tāta 22,2200, 2348. (cfr. 22,2160.)

Na câham etam icchāmi 14,213. — 22.574.

Na ca mayham chinnam hadayam 17,200. (cfr. 17,193. 199. 215.)

Na tam varam arahati jantu datum 21,448. 464.

Na tādisī arahasi āsanūdakam 21,240. 248. 253.

Na te katthāni bhinnāni 13,40. — 18,25. — 22,2277.

Na dhanena na vittena labbhā 22,1155. 1157. (cfr. 1354.)

Na nam umhayate disvā 2,89. - 12,77.

Na paņditā attasukhassa hetu V 147 (12). — VI 374,31.

Na pāpajanasamsevī 1,137. — 7,12.

Na puttahetu na dhanassa hetu 15,255. — 17,179.

Na Migājina jātucca akam kanci kudācanam 22,260. 263.

Na me idam tathā dukkham 16,282. 294. — 22,309. 310. 2163. 2164.

Na me dessā ubho cakkhū (puttā) VI 406 (17). — 22,2311.

Na me piyam appiyam vâpi hoti 16,258. (cfr. 11,91.)

Na me sutam vā dittham vā 5,53. (cfr. 21,102)

Na ve anatthakusalena atthacariyā 1,45, 46.

Na ve dissanti sappañña 7,58. -- (cfr. 20,98)

Na ve piyam me ti janinda tādiso 6,83. — 21,457.

Na ve rudanti matimanto sapaññā 21,395. (cfr. 6,115. — 15,219. 259. 260. — 17,189. 190.)

Na santi devā, pavasanti nūna 2,83. — 16,283.

Na santhavasmā param atthi seyyo 2,24. (cfr. 22,21. 23.)

Na so mitto yo sadā appamatto 5,64. 72.

Na ha nūn' imassa rañño 5,47. 48. — 22,713. 714.

Na h' ete ettakā yeva Buddhadhammā N,130, 135, 140, 145, 150, 155, 160, 165, 170,

Nā h' eva vedā aphalā bhavanti 6,13. — 14,65.

Na h' eva sabbattha balena kiccam 5,42. - V 121 (26).

Na hi dhammo, adhammo ca 15,343. (cfr. 19,81.)

Na hi verena verāni 5,110. — 9,14.

Na hi sabbesu thanesu puriso 8,22. 23.

Naggā nadī anodikā I 307,13. — 22,1874.

Nanu Maddī varārohā 22,2253. (cfr. 22,2285. 2294.)

Nanu mam samma jānāsi 3,74. (cfr. 3,71.)

Nabhā ca dūre pathavī ca dūre 21,410. 444.

Name namantassa, bhaje bhajantam 2,144. — 4,130.

Namo te Kāsirāj' atthu 22,320. 354. (cfr. 15,233.)

Narānam ārāmakarāsu nārisu 21,307. (cfr. III 132,19.)

Nigrodham eva seveyya 1,11. — 10,66.

Niccam ubhiggahadayā 1,126. (cfr. 6.132)

Niccam ubbegino kākā vamkā 6,132. (cfr. 1,136. — 10,125.)

Ninnāditā te pathavi 22,2292. 2314.

Niyyamāne pisācena kin nu tāta udikkhasi 22,2160. 2200. 2348.

Nivesanāni māpetvā Vedehassa yasassino 22,1497, 1499.

Nivesanesu sobbhesu rathiyā 22,754. 757.

Nisamma khattiyo kayirā 4,128. — 5,5. — 15,210. — VI 376,1.

Nice c' olambate suriyo 22,2215. (cfr. 22,2201.)

Nekkham givan te kāressam 20,14-18.

Pamko ca kāmā palipo ca kāmā 6,14.— 15,302. (cfr. 15,312)
Pañcamam bhadram adhanassa 19,16. (cfr. 19,12 etc.— 22,245.)
Paññā hi seṭṭhā kusalā vadanti III 348,18.— 17,80.
Paññāy' upetam siriyā vihīnam IV 412,26.— VI 356,9.

Pañño vajjho Mahosadho ti VI 384,25. — VI 386,14.

Paţiggahītam yam dinnañ [ca] sabbassa 20,138. — 22,1923. 1934. 2049. (cfr. 1920.)

Paţirājūhi te kaññā ānayissam 22,94. 111.

Pandukambalasanchannam pabhinnam 22,1718. 1918.

Pat' eva patatam settha 15,115. - 21,91.

Patīt' assu mayam bhoto vara tam bhaññam icchasi 20,98. (cfr. 7,58.)

Panādo nāma so rājā yassa yūpo suvannayo 3,40. — IV 325,7.

Pabhāsati idam vyamham phalikāsu 22,504. 517. 525.

Pabhāsati idam vyamham veļuriyāsu 22,508. 534.

Parassa vā attano vâpi hetu VI 360,20. 361,10.

Paripakko me (te) gabbho 17,203. 204.

Parūļhakacchanakhalomā pamkadantā 14,238. 277. — 22.1704

Parosātam khattiyā te (me) gahitā 21,453. 454.

Parosatam jānapadā mahāsālā 20,105, 40.

Parosatam ve (parosahassam) pi samāgatānam 1,98. 100.

Palāsādā (pālasatā) ca gavajā ca mahisā 21,267. — 22,1205.

Pass' ettha pokkharaniyo 22,1222. (cfr. 14,216, - 22,167. 2276.)

Passa: toranamaggesu nānādijaganā 22,1192. (cfr. 21,265.)

Passa: pabbatapādesu nānāmigaganā 22,1204. (cfr. 21,266.)

Passa bherī mutingā ca 22,1199. (cfr. 20,118. - 22,931.)

Passāmi vo 'ham daharim kumārim 7,117. -- 15,306. (cfr. 22,99.)

Pahūtabhakkham bahuannapānam 17,154. 172. — 22,1175. 1255.

Pāṭihāriyapakkhañ ca 14,114. — 22,502. 516. 523. 533. 542. 549.

Pāthīnam pāvusam maccham vālajam 10,120. (cfr. 22,1208.)

Pānātipātā viratassa brūhi (brūmi) 14,146. 147.

Pāņātipātā virato nu s' ajja 14,145. 167.

Pātheyyam me karohi tvam samkulyā 22,1977. (cfr. 22,2035.)

Pāpāni kammāni karitvāna rāja 6,11. (cfr. 14,63.)

Pitā ca mātā ca upatthitā me 21,433. 434.

Piyam kho āli me (te) hotu 9,101. 102.

Punnam nadim yena ca peyyam āhu 2.126. (cfr. V 122 (5).)

Punnam pi ce 'mam (c' etam) pathavim dhanena 21,323. — 22,1366.

Pūtimaccham kusaggena yo naro 15,163. — 22,1050.

Puthulomamacchākiņņam supatittham 22,1940. 1947.

Puna p' āpajjasī samma 3,72. 75. -- 5,135.

Puppharukkhehi sanchannam 22,1944. 2395.

Pubbe va kho si vutto: dukkaram 22,610. 625. 642.

Pubbe va dānā sumanā bhavāma III 300,13. — 10,80.

Purimam sarām' aham jātim 22,34. (cfr. 22,59.)

Phalānam iva pakkānam niccam 11,85. - 22,117.

Bahujjano pasanno 'si disvā 22,1450. 1645.

Bahum idam mulaphalam 14,160. — 22,2226.

Bahussutā ye bahuṭhānacintino 6,115. — 15,219. 259. 260. — 17,189. 190. — 21,395.

Bahū janapadā c' aññe negamā ca samāgatā 22,27. (cfr. 13,131.

— 22,68. 1323. 1327. 1338. 1342. 1449. 1644.)

Bahūni c' assa (vassa-) pūgāni assame 20,134. -- 22,2045.

Bālo tuvam elamūgo si rāja 22,1519. (cfr. 22.1470.)

Bāļham kho si Sāma 22,366-71.

Bilasatam mam katvā yajassu 22,716. 717.

Brahāvāļamigākiņņam 22,356. 357. 358. 359.

Bhanam kannasukham vācam 15,100. 101.

Bhaddako vat' ayam pakkhī dijo 2,170. — 6,65. — 14,13. — 15,154.

Bhamarā pupphagandhena 22,2032. 2067. 2081. (cfr. 22,2108.)

Bhayam hi mam vindati sūta disvā 13,124. — 22,442. 445. 448. 451.

454. 457. 461. 464. 467. 470. 473. 477. 482. 489. (cfr. 22,494 etc.)

Bharāmi mātāpitaro 7,24. (cfr. 7,27.)

Bharukacchā payātānam vāņijānam 5,57. — 11,106. 108. 110. 112.

114. 116.

Bhave ca nandati tassa 12,86. (cfr. 12,80.)

Bhūmindharo Varuņo nāma nāgo 22,1350. 1439.

Bhogī hi te santi idh' ūpapannā 22,1394. 1418.

Mamsarasabhojanā nahāpakasunahātā 22,650. 725. 726. 727.

Manayo samkhamuttan ca vatthakam 21,184. — 22,224.

Manī mama vijjati lohitamko 17,186. - VI 274 (22).

Matam marissam rodanti 5,113. - 7,109.

Maddī ca sirasā pāde 22,2408. (cfr. 2423.)

Manussattam lingasampatti N 69. — I 44,20.

Manussassêva me sīsam 4,81, 82.

Manussindam jahitvāna 4,177. — III 362 (24).

Manoharo nāma manī mamâyam 22,1184. (cfr. 17,186.)

Mayam eva bāl' amhase elamūgā 22,1470. (cfr. 22,1519.)

Maranam vā tayā saddhim jīvitam vā 21,3. — 22,1756.

Mahāmattā ca me atthi 11,101, (cfr. 22,1911.)

Mahārājass' ahani dhītā 6,41. (cfr. 6,50.)

Mahārukkhassa phalino āmam chindati 18,172. (cfr. 18,174.)

Mahārukkhūpamam rattham adhammena 18,173. (cfr. 18,175.)

Mā tuvam Cande rodi 14,27. (cfr. 17,205. — 22.710.)

Mā tvam bhāyī mahārāja 22,1547-53.

Mā nam rūpena pāmesi 20,21-33.

Mā no deva avadhi, dase no dehi 22,605-8. 620-23. 690-93.

Mā putta saddahesi: sugatī kira hoti 22,596. 601.

Mā [ca] putte mā ca patim addakkhi 14,25. 26. — 22,686—89.

Mā bāļham paridevesi 22,315. (cfr. 22,349.)

Mā bhāyi patatam settha, na hi bhāyanti 21,100. 127.

Mā me janapado āsi 13,133 (cfr. 13,132, — 22,1723—24.)

Mātaram pitaran câpi jinnake 12,44. 55. 56.

Mātaram pitaram mayham vutto vajjāsi vandanam 22,48. 321.

Mātāpitā disā pubbā ācariyā I 401 (5). — III 234 (22).

Mātāpitā samaņabrāhmaņā ca 11,35, 36.

Mātāpettibharam jantum kule I 202,3. - 22,1786.

Māyā c' esā marīci ca soko rogo c' upaddavo I 288 (18). — II 330 (19). — 21,118. — V 431 (23).

Mālañ ca gandhañ ca vilepanañ ca 22.1390. 1414.

Mālāgirī Himavā yo ca Gijjho 22,880. 916.

Migānam vighāsam anvesam 22,317. 351.

Mitte tass' eva bhajati amitte 12,84. (cfr. 12,78.)

Mutto Campeyyako nāgo 15,233. (cfr. 22,320. 354.)

Mutto tuvam porisādassa hatthā 21,400, 426, 430. (cfr. 16,71. — 21,406.)

Musā tāsam yathā saccam saccam tāsam I 295.9. — 21,329. (cfr. 21,320.)

Moho rajo na ca pana renu vuccati I 118,2. (cfr. I 117,30.)

Yakkhā pisācā athavâpi petā 15,331. (cfr. 15,332.)

Yajassu yaññam khāda mam porisāda 21,427. 438. (cfr. 420.)

Yato sarāmi attānam yato patto 'smi viñnutam 8,20. — 11.117. — 22.302.

Yattha posam na jānanti jātiyā vinayena vā 3,11, - 4,15.

Yattha verī nivisati (nivasati) 1,102. — 7,61.

Yathā andughare puriso ciravuttho N 138. — III 242 (24).

Yathâpi bījam aggismim dayhati III 12, (21). — 10,62.

Yathapi maccho balisam vamkam 22,1467 (cfr. 22,1514.)

Yathâpi himavā brahme pabbato Gandhamādano 16,163. (cfr. 22,2376-77.)

Yathā āraññakam nāgam poto anveti 19,57. (cfr. 22,1758.)

Yathā nadī ca pantho ca 1,64. — 21,819.

Yathā pita vā athavāpi mātā 21,473, 474.

Yathā yācitakam yānam yathā 14,212. — 22,573.

Yathā ye keci Sambuddhā N 191-93.

Yathā vārivaho pūro 22,2128, 2305. (cfr. 22,106, 107.)

Yad esamānā vicaranti loke 14,91, (cfr. 14,159.)

Yadā ca sarasampanno moro 4,151. (cfr. 4,156.)

Yadā dakkhisi naccante kumāre 22,1766. 1767.

Yadā dakkhisi mātangam kunjaram 22,1768. 1769.

Yadā dakkhisi hemante pupphite 22,1779. 1781.

Yadā parābhavo hoti poso 2,28.-7,26.-15,119.-21,23.

Yadā morīhi parikiņņam 22,1776-78.

Yadā hemantike māse 22,1780, 1782.

Yadi kira yajitvā puttehi 22,627. 628.

Yadi te suto Punnako nāma yakkho 22,1350. 1438.

Yadi sakuni mamsam icchasi 22.655-62.

Yam āhu devesu Sujampatîti 15,55. — 17,52.

Yam etā upasevanti chandasā 3,36.39. - 15,290. - 21,347.

Yam kinc' atthi katam punnam 22,383. 386. 2442.

Yam kinci ratanam atthi 21,183. (cfr. 22,747.)

Yan tam Kanhājinā voca 22,2347. (cfr. 22,2199.)

Yam tv-eva jaññā sadiso maman ti 2,22. (cfr. 22,1518.)

Yam nissitā jagatiruham vihamgamā 1,35. — 9,56.

Yan nu gijjho yojanasatam kunapani 2,27. — 7,25.

Yam yam hi rāja bhajati 15,160. — 22,1047.

Yam hi kayirā tam hi vade 4.78. - 5.71. - 6.31.

Yasmim mano nivisati 1,67. (cfr. 13,34.)

Yass' ete caturo dhammā 1,56. — 2,146. — V 122 (20). (cfr. 1,57.)

Yassa kāyena vācāya manasā 4,187. — 9,82.

Yassa pubbe anīkāni 22,1794-95. (cfr. 1792-93.)

Yassa pubbe dhajaggāni 22,1792 - 93. (cfr. 1794 - 95.)

Yassa ratyā vivasane 22,101. (cfr. 19,124 etc.)

Yassa rukkhassa chāyāya nisīdeyya 14,196. — 18,153. — 22,10. 1365. — VI 375,11.

Yassā hi dhammam puriso (manujo) vijannā 21,467. — VI 375,19.

Yā te sā bhariyā anariyarūpā 10,75. 76.

Yā daļiddī daļidassa addhā 4.80. — 22,1876.

Yādisam kurute mittani 15,161. - 22,1048.

Yānanāvā ca me hotha acalā 22,2144, 2146.

Yāni karoti puriso tāni attani passati 2,143. — 5,15.

Yāvatā candimasuriyā pariharanti I 132 (1). — 3,22.

Yāvanto purissass' attham guyham 16,240. - VI 388,27.

Yuvā ca daharo câsi pathamuppattito susu 22,95. (cfr. 5,120.)

Yuvā care brahmacariyam 22,96, 97.

Y' assu pubbe hatthivaradhuragate 22,651. (cfr. 22,652-54.)

Ye kec' ime maccharino kadariyā 21,207. - 22,447.

Ye khattiyā ye idha bhūmipālā 21,451. 452.

Ye na (ca) kāhanti ovādam 2,87. 88.

Ye jivalokasmim asadhukammino 22,466. 487.

Ye jīvalokasmim supāpadhammino 22,450. 459.

Ye brâhmanā vedagū sabbadhamme 2,18. 18b.

Ye mam pure paccudenti arañña 22,2236. (cfr. 7,105.)

Ye vuddhā ye ca daharā 22,1827. 2325.

Yena saccen' ayani Samo 22,377-82. 385. (cfr. 729.)

Yena sattu bilangā ca I 424,20. — VI 365,21.

Yesam pubbe khandhesu 22,719-20.

Yesam rāgo ca doso ca avijjā ca virājitā 7,139. — 15,23.

Yesam vo ediso dhammo adhammo 3,63, 90.

Yo atthakamassa hitanukampino 1,40. 41. 42. — 6,16.

Yo alīnena cittena 1,54. (cfr. 1,55.)

Yo icche puriso hotum jātijātim punappunam 22,1076, 1077.

Yo kopaneyye na karoti kopam IV 14,24. - VI 257,21.

Yo ca { 'dha ve } uppatitam attham 4,163. 164. — 6,62. 63. — 8,25. 26. — 10,96. 97.

Yo ca etāni thānāni 12,48. (cfr. 12,64. — 16,176.)

Yo ca yācanajīvāno kāle 7,56. 57.

Yo ca rājā addhammattho 18,180. (cfr. 19,103.)

Yo ca vantakāsāv' assa sīlesu 2,141. — 16,123.

Yo cajetha mahārāja bhattāram 22,1628. 1629.

Yo tam (te) vissāsaye tāta vissāsañ ca 4,186. - 9.81.

Yo te (me) kato sañgaro brāhmaņena 21,404. 405. (cfr. 16,69. 70. — 21,398. 420.)

Yo disvā bhikkhum caraņūpapannam 6,112. 113.

Yo dukkhaphuṭṭhāya bhaveyya tāṇam 1,101. — 2,133.

Yo pahatthena cittena 1,55. (cfr. 1,54.)

Yo pubbe katakalyāņo 1,89. - 7,102-3. (cfr. 4,8.)

Yo mam pure paccudeti aranne 7,105. (cfr. 22,2236.)

Yo mātaram pitaram vā 10,72-73. (cfr. 22,398-99.)

Yo m' issaro tattha ahosi rājā 22,1399. 1423.

Yo yācatam gatī āsi savantīnam 22,1990. 2340.

Yo yācatam patitthâsi bhūtānam 22,1989. 2339.

Yo ve dassan ti vatvāca 15,62. 63.

Rañño 'ham pahito duto 16,145. 149. 153. 171.

Ratthe vilumpamānamhi 19,17. — 22,247.

Rattimhi corā khādanti 16,319. 324. 328. 333. 338.

Ramassu bhikkhācariyāya putta 15,216. (cfr. 17,84.)

Rago rajo na ca pana renu vuccati I 117,30. (cfr. I 118,2.)

Rājaputtī ca no mātā rājaputto ca no pitā 22,2227. 2350. (cfr. 2349.)

Rājā apucchi (avoca) Vidhūram 7,128. — 14,222.

Rājāham asmi Kāsīnam 22,294. 334.

Rājā ca pabbajjam arocayittha 15,314-16.

Rājā ca puthavim sabbam sasamuddam 21,340. (cfr. 12,29.)

Rājā pasayha pathavim vijetvā 12,29. (cfr. 21,340.)

Rājā me so dijo mitto (dijāmitta) sakhā 15,123. — 21,21. (cfr.

21,104.)

Jataka VII-9

Rājā sabba-Videhānam adā dānam 22,412. (cfr. 22,431.) Rūpe ca sadde ca atho rase ca N 283. — VI 220,13. Roditena have brahme 5,114. (cfr. 7,110.)

Lakkhī vata me udapādi ajja 6,114.—14.16.

Lamghī samuddam pakkhandi 10,4. (cfr. 1,103.— 5,98.)

Laddho piņdo na pīņeti 6,132. (cfr. 10,125.)

Lāpūni sīdanti silā plavanti I 336,14.—1,76.

Lābhā vata me anapparūpā VI 355,10. (cfr. 22,1626.)

Lābho alābho ayaso yaso ca 4,114.— IV 129 (2).

Vaṇṇārohena jātiyā balā 5,60. 61.

Vandāmi tam kunjara 5,39. (cfr. 5,40.)

Vayhāhi pariyāyitvā sivikāya rathena ca 22,1802. 1886. (cfr. 1913.)

Varañ ce me ado Sakka 10,14, 21, 23. — 13,86, 88, 90, 94, 98, 101,

- 17,139. - 22,1689. 2323.

Vāti gandho timirānam 5,55. (cfr. 4,105.)

Vāti câyam tato gandho 4,105. (cfr. 5,55)

Vāpitam ropitam dhannam N 43. — I 10 (28).

Vāyameth' eva puriso 1,51, 120, — 13,136, 137, — 22,136, 137.

Vicittavatthābharanā āmuttamanikundalā 14,188. - 22,1068.

Vicinanto tadā dakkhim N 126. 131. 136. 141. 146. 151. 156. 161. 166. 171.

Vittī hi mam vindati sūta disvā 22,494. 498. 505. 511. 519. 528. 537. 544. 551. 559. 561. (cfr. 22,442 etc.)

Viditāni te mahārāja āvāsam pāpakamminam 22,492, 554.

Vidhura vasamānassa gahatthassa 22,1242. (cfr. 1249.)

Vibbhantacittā kupitindriyasi 7,46. (cfr. 15,222.)

Virate methunā dhammā 14,223. 229. 233. 237. 241. 246. 250. 254. 258. 262. 266.

Vivādamanto dutiyo, ken' eko 22,279. 287.

Vivicca bhāseyya divā rahassam 16,241. - VI 388,29.

Vividhāni pupphajātāni asmim upari pabbate 22,2174. 2194. 2270.

Vividhāni phalajātāni asmim upari pabbate 22,2175. 2195. 2271.

Visatim c' eva vassāni tahim rajjam akārayim 22,35. 60.

Vehāsayam agamā bhūripañno 15,14. (cfr. 16,35. — 17,51.)

Vyākāsi Āyuro (Pukkuso) pañham 7,41. 43.

Sa Punnako Kurunam kattusettham 22,1358, 1376, 1432, 1435.

Sa rājā isinā satto antalikkhecaro 8,58. (cfr. 19,98.)

Sa rājā paridevesi bahum 22,323, 331.

Sa vītarāgo pavineyya dosam 17,84. (cfr. 15,216.)

Samvāsena have Sakka 5,112. - 7,108.

Sakid eva Sutasoma sabbhi hotu 21,407, 441.

Sakunī hataputtā na suñnam 22,821. 822. 1808. 1809. 1810. (cfr. 22,823. 1811 etc.)

Sakko 'ham asmi devindo 15,72. - 22,2322.

Sakko pi patinandittha 14,207. - 22,571.

Samkappam etam patiladdha pāpam 10,69a. (cfr. 17,76.)

Samketh' eva amittasmim 2,30. — 16,252.

Sainkeyya sainkitabbani rakkheyya 4,44. - 7,127.

Samgākako sakhilo sanhavāco 6,53. — 11,50. (cfr. 17,78.)

Sace gacchasi Pañcālam khippam 22,1469. 1516.

Sace pi (hi) vāto girim āvaheyya 15,235. — 21,402.

Sace mam vitanitvāna vedhayissasi 22,1606--9.

Sace mamsañ ca pātabbam sūle 22,1602-5.

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